

A

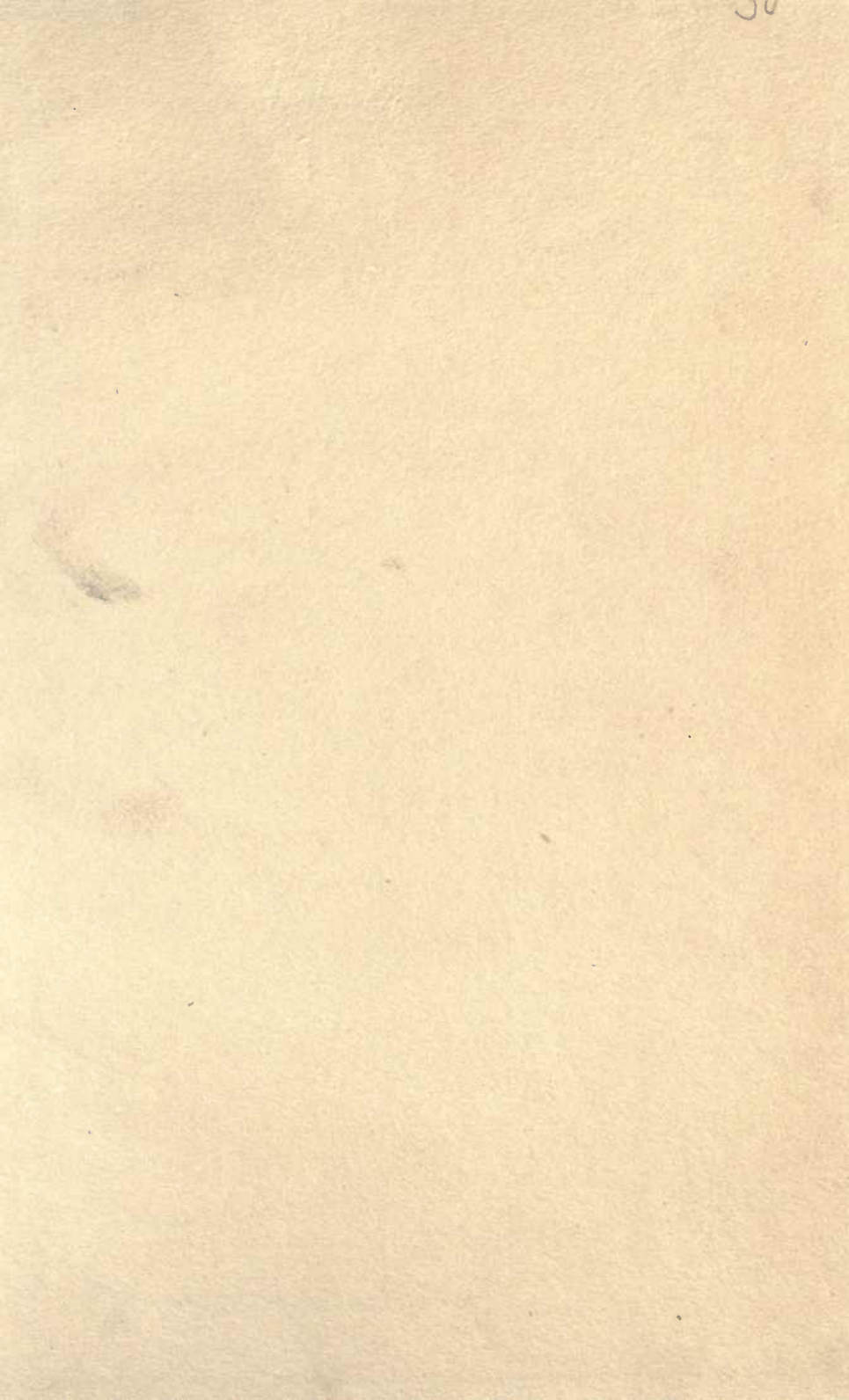
0
0
0
0
4
6
6
4
8
2

UC SOUTHERN REGIONAL LIBRARY FACILITY

A Zionist Primer

—
EDITED BY

SUNDEL DONIGER

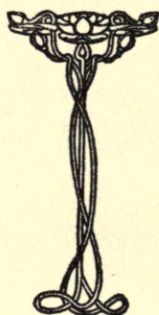


A Zionist Primer

ESSAYS BY
VARIOUS WRITERS

EDITED BY
SUNDEL DONIGER

WITH TWO MAPS



NEW YORK
YOUNG JUDAEA

44 EAST 23RD STREET

1917

Copyrighted by Young Judaea

1917

All rights reserved

PREFACE

This volume published by Young Judaea attempts to make clear to the Jewish youth the Jewish problem and the solution as formulated in the Zionist program.

Young Judaea is an organization of young men and young women who are awakened to the needs of our people and who desire to equip themselves for effective service in the training of our youth.

We feel the menace of a generation growing up in ignorance of its history, traditions and national ideals. Education in the schools of America can teach the new generation only the beauties of other cultures, and the heroisms of other nations. The Bible has become a sealed book, or one to be read in the light of an interpretation dominated by alien thought; and the heroic figures of our own history, our national revival and the Hebrew renaissance are almost entirely unknown.

The new generation is largely unconscious of the vital and creative forces that have their roots in the East, and of which the Jewish nation is the guardian; of the national heroism that has endured throughout the ages; of the lofty vision of a commonwealth to be rebuilt in Palestine and based on justice and righteousness, a vision cherished with unfaltering courage for thousands of years and which has given continuity and significance to Jewish history.

Palestine is the motif that runs through all the drama of our history. It is the subject of the dreams of our prophets, our sages and our poets. This book is the account of an attempt to realize the dreams of the centuries.

We feel that this volume must appeal to the love of heroism in the Jewish youth, to his sense of dignity and to his highest aspirations for freedom and self-realization.

We hope the response will be such as to encourage us in our efforts to bring back and hold our Jewish youth to the path of his fathers.

CHARLES A. COWEN.

CONTENTS

	Page
PREFACE - - - - -	3
<i>by Charles A. Cowen</i>	
WHAT OUR HISTORY MEANS - - - - -	7
<i>by Jessie E. Sampter</i>	
THE JEWISH PROBLEM - - - - -	21
<i>by D. de Sola Pool</i>	
THE FORERUNNERS OF ZIONISM - - - - -	30
<i>by Lotta Levensohn</i>	
DR. THEODOR HERZL - - - - -	35
<i>by Israel Goldberg</i>	
THE ZIONIST ORGANIZATION - - - - -	43
<i>by B. A. Rosenblatt</i>	
PARTIES IN ZIONISM - - - - -	47
<i>by Louis Lipsky</i>	
WHAT OUR PIONEERS HAVE ACCOMPLISHED - - -	53
<i>by Margaret Gluck</i>	
NO, YOU DO NOT KNOW THE LAND - - - - -	62
<i>by Ittamar Ben Avi</i>	
PALESTINE AND THE JEWISH DISPERSION - - -	78
<i>by D. de Sola Pool</i>	

WHAT OUR HISTORY MEANS

BY JESSIE E. SAMPTER

1. ABRAHAM

The Biblical history of our people begins with Abraham. What we read in the Bible before reading of Abraham refers to the whole world. It is a sketch, in few words and in poetic stories, of life before we became a people. It explains why God chose the Jewish people to be his servant.

Perhaps two thousand years before the year one of the modern era, God chose Abraham to be the father of his chosen people. What does it mean that Abraham was chosen? It means that Abraham alone knew God to be God. And he knew something else: that man must be like God, must live in wisdom and justice, and that his people must live as one man would live before God. God promised to multiply Abraham's seed as the stars of the heavens and as the sands of the seashore, and to make of his children a great nation in which all the nations of the earth should be blest, and to give him the land of Canaan as an inheritance forever. For only a people living together can prove that it loves and serves God. It is easy for one man to live alone in righteousness. But for a people to keep the laws of God, that is the great and difficult task. Canaan, or Palestine, in southwestern Asia, was chosen because it is a certain kind of land. It is a tiny land, more varied than most great countries. There are the Lebanon mountains, always capped with snow; the valley of the Jordan and the Dead Sea, those wild, strange depths far below the sea-level; the fertile plains of Sharon, full of gaily colored flowers and vineyards; and the barren rocky lands, gardens and deserts, seashore and mountains. It is also a land through which many peoples have ever passed to and fro, for it was always a passage way between the Mediterranean Sea and the Euphrates River, a battle-ground and a market-place between Egypt and Babylon. Why should the chosen people, the people that are to express and teach the laws of God, live in such a land as this? Because the kind of land one lives in helps to shape one's character. Those people who sail or fish at the seashore, and those who hunt on the mountains, or who plant vineyards and farms, or who lead flocks in fertile valleys, or who travel over deserts, grow through their different occupations to have different characters. Therefore a people who lived in one small land that had all these qualities

would develop a many-sided character. If they live in a land where many strangers pass, they will be greatly tempted to break their peculiar and strict laws; the weak will be lost among the nations, but the strong will become stronger. And meanwhile this people will become broad-minded, it will learn from all peoples their best knowledge to add to its own knowledge. As a man alone can easily be good, so can a lonely nation. The great life which God demanded was to love peace in the midst of war, to keep pure in the midst of impure nations, to worship God in the midst of idolators. God's covenant with Abraham was that if the Children of Israel by fulfilling his law proved worthy of this land, then they should possess it forever.

Abraham, Isaac, Jacob (or Israel), Joseph—if we study diligently, we shall some day understand the full historic meaning of their deeds. After the famine in Canaan, after Joseph's triumph in Egypt, the Children of Israel lived in Egypt for many years, independent and comfortable. Perhaps some, still calling themselves Israelites in a vague way, forgot that they had any other future than to be rich in Egypt. But because they did not really belong in the land, therefore a time of trial must surely come, when in their trials they would see their separateness. A king arose who knew not Joseph, who oppressed and ill-treated the Children of Israel as foreigners, who made of them poor drudges and outcasts.

And then arose Moses, the first and greatest prophet. Moses was a loyal Israelite educated in a kingly Egyptian household. Therefore he must have added all Egyptian knowledge to his own knowledge. He believed in God. But so did some of the learned Egyptian priests believe in one God. They did not tell the common people this because they thought the common people could understand only idols.

Moses in the wilderness whither he fled after smiting the Egyptian, had time to think and to see visions. He then discovered that belief in God was not enough, that he had also to obey God as the God of his fathers, of his people,—that he had to believe in the chosen people. How did the religion of Moses differ from that of the enlightened Egyptian priests? Moses believed in democracy, in the people. He believed that all the people must know and obey God, that they must be a Kingdom of Priests, not a nation of a few wise priests who knew God, and of many foolish people who worshipped idols. With this people the priests were to be their servants and representatives. He believed in progress. The God who called himself "I will be that which I will be" would surely reveal himself to the world through the deeds of his chosen people, his holy nation. He also believed in our land. He knew that religion is not only believing, but doing. Not the goodness of one man, but the righteousness of his people must glorify his God. Only a free man or a free people can be noble, and only in the promised

land could the Jewish people develop in their freedom. When Moses believed in God he was a good man, but when he discovered the God of his fathers, his own people, and his own land, he became a prophet. * * *

II. MOSES.

When Moses called his people to follow him, many of them reproached him because now Pharaoh would burden them still more. So long had they been humbled that they forgot they were princes of God in disguise. They thought they were just unfortunate Egyptians. And when at last Moses led them forth, he had to keep them for many years in the wilderness because they could not live the kind of life worthy of the chosen people in the chosen land. He had to wait for the next generation and teach that.

Those laws of God which we are told Moses taught during this time, are a national constitution to the Jews. The ten commandments might be called the foundation of this constitution, which cannot be amended. Other laws have been explained or interpreted from time to time by the leaders or teachers of the people, with the consent of the Jewish people. The Jews are a lawful, democratic people whose constitution is the law of God.

Notice that in the second commandment we have the statement that God visits the sins of the fathers upon the children to the third and fourth generation. Besides being a statement of fact, this shows that the Jews should not think of themselves as persons, but of their whole people as if it were one person. The people was rewarded, the people was punished.

III. TO THE SECOND TEMPLE.

After Moses' death, his little holy nation struggled on for many years in Palestine. Theirs was never an easy life. Many terrible wars were forced upon them; and if they returned victorious, it was because of their faith and their clean lives. They resembled their neighbors in all but two things, their devotion to God and their democratic and just state. The people round about worshipped gods of wood or metal or stone, and lived cruel, immoral and dirty lives. And often the Children of Israel were tempted and many of them fell, for they were not protected from temptation. Especially after they became a kingdom—even though the people and the prophets chose Saul and David—their kings began to imitate the kings of other countries, to be luxurious, tyrannous and cruel, and to try to make the people serve them for their pleasure. Then came revolts. The one kingdom was divided into two. The kings and many of the people became idolatrous and corrupt. Truly it was hard for

*** Moses: Selected Essays, Achad Ha-am.

them, a handful of God's people, to keep themselves distinct from their neighbors. It is always much easier to imitate others than to be true to ourselves.

But Israel and Judah, divided and at war, still had their democratic leaders, the prophets, who saved them from being wholly destroyed, who thundered against the wicked kings and nobles, and guarded their pure faith in God and his chosen people. The differences between a priest and a prophet are these: a priest is born to his office, and his work is to help the people apply the laws of God to their daily life and worship. A prophet is chosen to his office by his own vision of God. He is an inspired poet, and his task is to enlighten the people, who gladly listen to him, and to show them how the laws of God will act upon them in the future, if they dare to disobey. He foresees what must happen, because he knows the unchangeable justice of God. He prophesies punishment and reward. The punishment is always destruction of the nation and banishment among strange peoples. The reward is always establishment in their own land of Palestine, with the freedom to serve God in worship and in life, and the bringing together of all the nations of the world in the Kingdom of God.

When Assyria, and later Babylonia, became great, Judah and Israel had been so weakened by sin, quarrels, foreign alliances and intermarriages that they were easily conquered. Israel, more corrupt and divided, fell first. Judah, the Southern Kingdom, with Jerusalem as its religious center, lasted 150 years longer.

God does not pet and spoil his children. He entrusts them with great tasks. He had not given Palestine to Israel as a pleasure-ground, but as a spiritual battlefield for his righteous cause with the world. Now they forfeited that right.

Had the Jews remained contented with their law and their land, and willing to govern themselves democratically, to worship at their temple in Jerusalem, to be independent without political ambitions, and not to care who was emperor, then the fair-minded Babylonian king would have let them so remain, and Judah might have stayed an island of peace amid the raging seas of war. But she rebelled internally and externally. Then the holy city was besieged, and after a long, bitter struggle was conquered and horribly destroyed. The holy temple lay in ruins on the Ninth of Ab, 586 B. C. E., and most of the people who were not killed were carried away captive from the desolate land.

Across the Jordan, to the flat plains of Babylon, went the people of the mountain of God. For about seventy years they remained a nation without a land. Even when they were comfortable they did not forget their land, else had they ceased to be a people. "If I forget thee, O Jerusalem, may my right hand forget her cunning." So they sang. Their prophets and poets

encouraged and comforted them until the day when a kind king allowed a number of them to return to Palestine, and to rebuild Jerusalem and the temple. A great hope and purpose filled these returning Jews. Idolatry had died out among them. They cared not for power or riches. Their power was freedom and their riches were the word of God.

IV. TO THE SECOND DESTRUCTION.

After great trials and hardships, the temple was rebuilt, under the leadership of Ezra and Nehemiah. And then these men began to build something even greater than the temple—the Jewish People for all time. The next two hundred years were the most wonderful in all Jewish history; and yet very little is known of them, for the people lived so peacefully, they had no history to write. Theirs was a greater task. As part of the Persian Empire, they still had absolute freedom; they governed themselves democratically, through a great assembly. The first leader of the assembly was Ezra, the last was Simon the Just; and those that came between have not even been recorded. Yet these unrecorded leaders and their people did as great a work as has ever been done in the world. They edited, arranged, and completed the Torah and the Prophetic Books, and so gave the Bible to all mankind. The monument and memorial of this happy time of Jewish history is the Bible.

When Alexander, the great Greek general, conquered the then known world he conquered also Palestine. During his lifetime, the Jews continued self-governing. But when his empire was divided after his death, they fell to the portion of the Syrian governor. But, as before, the greatest enemy of the Jews was their own weakness. They might have continued to govern themselves, had not weak Jews fallen in love with the Greek fashions and pleasures, with Greek gods and goddesses, and with Greek gymnastics. Then there arose a party opposed to the Greek way of life, the Chassidim, who were ready to die to preserve the Jewish law and religion. The Hellenists, or Greece-loving Jews, opposed these Chassidim, and spoke ill of them to their foes, until matters became so bad that Antiochus Epiphanes, Syrian governor, decided to wipe out the Jewish religion. He crushed and persecuted the Jewish people; he set up a statue of Zeus on the altar of the temple; he murdered all who kept the Sabbath or circumcised their children, or refused to eat pork. We all know the story of the death of brave Hannah and her seven sons. Another great Jew, Eleazer, died rather than to pretend to eat pork in the presence of his people.

Then one day, in the little town of Modin, the brave old Jewish priest, Mattathias, arose and slew another Jew who, at the command of the Greek soldiers, was worshipping a Greek god. Mattathias, joined by his loyal Jewish friends, fought the

Greek soldiers. And so began the famous wars of the Maccabees, of a handful of true-hearted Jews, who first fought from their hiding places in caves, and then, as they were joined by others, fought victoriously in the open, and at last reconquered the Jewish land, re-inspired the Jewish people, and under the hero, Judah Maccabee, son of Mattathias, cleansed and re-dedicated the temple and relit the temple lamp. And then they celebrated Chanukah, the festival of the few who overcame the many, of the little light that grows and grows.

Now the Jews ruled their country once more, and they were happy and prospered. Colonies of them also lived in Egypt and other parts of the world. Palestine, still a passage-way between many nations, was beset by temptation, and yet, small as it was, and weakened by the fact that it began to have an aristocratic, or noble, party of soldiers, still resisted the growing power of Rome longer than any other country. At last the power of Rome, like an iron hand, was laid upon Palestine, and gradually the Jews lost their freedom. The world about them, even more than in older times, was immoral in religion and life. People became selfish and greedy, and loved luxury and ease more than justice, and began to doubt even their pagan gods. Among the Jews, too, were many untrue to Judaism and traitors to their people, and the land was torn with quarrels.

Then arose three parties among the Jews, each of which tried to solve the Jewish problems in a different way.

The Sadducees were the soldiers and the nobility. They were very hard. They said: "We must fight Rome even if we are all destroyed. We cannot be true Jews while we are not free. We must keep exactly the laws of the Bible, and not try to change them for our present needs."

The Pharisees were kindlier and more learned. They were the more democratic party, the strong middle-class. Hillel belonged to them. They said: "It is true, we cannot build up Judaism while we are not free; but if we let Rome destroy us all, what will then become of Judaism? We will teach and study, we will never forget that at last we must be free to be successful Jews, but we will not destroy ourselves by fighting now, when there is no hope. As for the Biblical laws, we will study them, and find in them ways of keeping them modern. We will honor the spoken tradition of our fathers; we will, if need be, make the laws even stricter than they are now; we will build a fence around the law, so as to keep ourselves separate from other peoples by every act of our life. Thus will we preserve our nation."

The Essenes, the third party, said: "We cannot be good in this wicked world. We will go away from cities of men to where we can keep the laws of God." They thought of themselves as persons, not as part of a nation. They lived a simple, good life, in virtuous communities in the mountains near the

Jordan; and as they feared in marriage to break some of the strict Biblical laws, they did not even marry. But their goodness did no good, for it was a selfish goodness, for themselves and not for their people. It was un-Jewish in spirit, unfruitful, and it soon died out.

But it may have had a great effect on the world through Christianity.

About this time, about 30 C. E., Jesus of Nazareth began to preach to some of the Jews. He may have been an Essene; he certainly shared some of their ideas. He taught Judaism to "the lost sheep of Israel," to some of the ignorant northern Jews whom the Pharisees had not had a chance to teach. He was very kind and good to these people. On the whole, he taught what Hillel and the other Pharisees had taught, and he used many of their sayings. But there were some differences. For instance, he taught that the nation did not matter; that a slave should be a good slave and not try to free himself; that if a person were good he would be happy, and he need not trouble about nations or governments; that the Kingdom of Heaven was the only kingdom worth striving for, and that the only way to reach it was by being good. In other words, like the Essenes, he withdrew from big social questions because they seemed too terrible at that time. He preached personal goodness for the sake of personal reward.

His followers, most of them ignorant people, who, in their despair, were waiting for the Messiah to save them, called him Messiah and King of the Jews. The Jews of the Synhedrion at Jerusalem arrested him and accused him of blasphemy for calling himself the Son of God. He was turned over to the Roman court, and by them he was of course considered a Jewish rebel. Whereupon the Romans crucified Jesus.

Some years later one of the Christian converts, Paul, decided that Christianity must be taught to the gentiles, the heathen, so that all the world might be saved. Jesus had been a Jew, teaching Judaism; and what Paul taught the world was a form of Judaism. But he knew that although the pagans might accept belief in God, and in Jesus, the Christ or Messiah of God, they would never be willing to live the hard Jewish life, to be circumcised and keep the dietary laws. An old Jewish legend says that when the Messiah comes the law will end, which means that when we are all good we can stop thinking of laws. "Therefore," Paul argued, "as Jesus the Christ was the Messiah, the law is at an end. You need only believe in Jesus Christ as the Son of God, who came into the world and died to save you. Faith, not works, will attain the Kingdom of Heaven."

But law is necessary where people live together. One must act as well as believe. It is easy to have faith. The gentiles, disgusted with their old gods, rapidly became Christians. Their

Christianity was a mixture of Judaism and Paganism, of belief in God and belief in the Virgin Mary and in Christ as God's son, ideas borrowed from their old belief in idols. It is still that. Sometimes it is nearly Jewish. At other times it is nearly pagan.

If Jesus had been truly the Messiah and had brought peace to all nations, the Jews would have kept their independence and their life without a struggle. But they knew that time had not come. They must resist destruction.

Bitterness and oppression increased, until, at last, driven to desperation by cruel governors, the Sadducees and the Zealots—who were wild patriots—rebelled and fought madly and with high courage. But Rome was too strong. In the year 70 C. E., again on the fearful Ninth of Ab, Jerusalem and the temple were destroyed by flames. Our country was lost to us; our holy city desolate.

V. THE LONG SIEGE.

But from the ruins crept one with the seed of our nation in his heart. One of the great teachers, Jochanan ben Zakkai, secretly left Jerusalem during the siege—he was carried out in a coffin by his pupils, as if he were dead—went to the Roman general and begged to be allowed to found a Jewish school in Jamnia. He received permission. And so, the first general in the fearful mental struggle to maintain the Jewish people—a struggle in which we are each one to-day a soldier or a deserter—he gathered disciples about him and began to train that army that at last must march, victorious without bloodshed, back into the holy land of its forefathers. He was a Pharisee, a nationalist. For a long time, here and there, the Jews still rebelled and fought, for they loved their country desperately. But they were beaten. The struggle of the swords was ended, and the struggle of the mind begun.

Besides the Bible, their greatest fortress and weapon in this mental fight, the Rabbis also had the Mishnah or oral law. The Mishnah, or spoken law, explained the laws in the Torah to make them fit special cases. For the Jews, a democratic people, have the right to make by-laws to their constitution, and to interpret it. This Mishnah had never been written. But when the Rabbis in Palestine were persecuted and were killed for teaching Judaism, then Rabbi Judah I, fearing lest all the teachers die, and the Mishnah be wholly lost, wrote for the future all these spoken laws. Still wherever they could the Jews studied and studied. Their standing army was not soldiers but teachers. Their headquarters came to be in Babylonia, where many Jews were living in comfort and freedom. Here they governed themselves and had a "prince of the exile." Here they founded two schools, or academies, at Sora and at Pumbaditha, where they studied,

and wrote those commentaries on the Mishnah which together with the Mishnah came to be called the Babylonian Talmud. This was their second great weapon and fortress in the terrible time to come.

Later the Babylonian Jews also were persecuted, until they could not keep their footing in that country. In the 11th century their schools came to an end. Now their camp, their headquarters, had to be shifted to some other land, until there too they should be besieged and destroyed. For at this time Jews were living all over the world. Always their hope and their longing was toward Jerusalem. Everywhere they were strangers or else ceased to be Jews. The mental battle continued. And the weak ones deserted and the strong ones sometimes died for their faith, but they left their children or their pupils to continue the fight.

These have been some of the chief temporary camps of Jewish learning and prosperity from that day to this: Alexandria (in Africa), Spain, Portugal, France, Poland, Germany and America. Why were the camps changed? Because in each, after a certain time of freedom, the Jews became too prosperous or too plentiful to suit the "nations", and so as foreigners they were envied, persecuted, shamed, and often murdered or driven out. Even when they did not call themselves foreigners, the world called them so. For every one knew their home was Palestine. Their religion taught them that as a holy nation in that holy land they were to be a light unto the nations. And Palestine itself, now in the hands of one country, now of another, now under Christian rule, now under the rule of those Mohammedans whose religion, born in the 7th century, was also an offshoot of Judaism, Palestine itself never prospered from the day its children left it until this day, when again it begins to flourish under the hand of a few hopeful, brave Jews, working as well as praying, who are there clearing the way—a green way of farms and schools and colonies—for our Messianic time.

But what happened to the Jews during their two thousand years of wandering?

Many were their dreams and delusions, the deliriums of a painful fever. They hoped so fervently for a Messiah that often they were deceived by pretended Messiahs. They copied the ideas of their neighbors. During the dark ages of history arose the "Kabbala", a strange, semi-Christian, mystic form of Judaism. But they returned to sane Judaism; some of them always preserved for us the truth.

In Spain in early times the Jews were so great that they ruled at the side of princes; they were poets, court-physicians, and councilors. They were rich and wise and learned and respected, and they thought themselves Spaniards. Suddenly the prince changed, the Christian clergy or the Popes prevailed, the Jews were persecuted, robbed, shamed, murdered. Worse than

all, they were forced to become Christians, and then if in natural weakness they preferred this to death, they were hounded and spied upon lest they turn again to Judaism. The least sign, a Sabbath kept, a child circumcised, and they were burnt at the stake as heretics. The country they had helped to build tortured them as a reward—for it was not their own country.

In the 11th and 12th centuries a "religious" fever swept over Christian Europe. Then were fought the crusades, the "holy" wars to win back Palestine from the Mohammedans for Christendom. For it was also their holy land, since it cradled Jesus. As they desired to conquer and destroy all heretics—and as all their sins were to be forgiven them if they did this virtuous deed of blood—they naturally began with the Jews in Europe. In every country, from England to Spain, from Spain to Palestine, thousands upon thousands of Jews, men, women and children, were horribly murdered by the passing crusaders. Or else these wretched Jews were baptized at the point of the sword. Princes who valued the Jews for their money or their skill as physicians or advisors, tried to protect them, but in vain. The blood-thirsty mob burned and robbed and murdered to their hearts' content.

As the Jews were foreigners everywhere, they were not allowed to be ordinary citizens in any country. Usually they were looked upon as the property of the king or prince, as his slaves or his special wards. As they might not own lands or carry on trades, they became either students or merchants; and in many cases they were forced into the money-lending business. The king or prince would protect the Jews while they were getting rich, and then find some excuse for robbing them of the riches thus collected. The common people hated the Jews for their knowledge and their riches, or because they were money-lenders. From every side the Jews had the worst of it. And they could not turn to their own country for protection, for they had no country. How they yearned and prayed for Palestine and hoped for a second Moses, the Messiah, to lead them from this second slavery! But they had not the courage nor the means to start for themselves.

In England the Jews were forbidden to own land, to practice trades or professions, or to do anything at all except to lend money for interest. So naturally the weaker among them became criminals. They had almost no choice between that and death. Therefore in 1290 it "became necessary" to banish them. Where did they go? Do not ask that dreadful question. Many went to their death, drowned or starved. Others found a temporary living among communities of Jews whose condition at that time happened to be better. Hundreds of years later, in the 17th century, they were quietly, almost secretly, allowed to re-enter England.

In 1492—that eventful year—all the Jews were banished from Spain, hundreds of thousands of them! How the ships could not hold them, how they were turned back from port after port, how they were drowned, starved, murdered, how they carried misery and disease all over the world—it is too horrible to tell! Think of all the babies! What do you suppose became of most of them?

Many little children were stolen from their parents, and educated in convents as Christians.

Those Jews who had turned Christian were allowed to stay in Spain, but were not allowed to live in peace. The Inquisition, a criminal court to punish heretics, or people untrue to the Christian religion, spied out these Jews, and on the least suspicion that they still were Jews, tortured, imprisoned, or burnt them alive. Their property went to the king, and their children to the convent.

The “Shma’ ” is what every good Jew wishes to say when he is dying. But when a Jew pale and strong, repeated the “Shma’ ” as he stood among the flames, this aroused the sympathy of the crowd that watched him. Therefore after a time the Jews were burnt with their mouths tied.

VI. MODERN TIMES.

In the 16th century a wonderful change came over Europe. During all the years of Christianity, of Catholicism, the Bible had not been much used by common people. Indeed, it existed only in Greek and Latin and other translations, except among the Jews. They had preserved the Hebrew Bible for the world.

At this time, as often before, the Talmud and all other Hebrew books were brought into question as being anti-Christian. Not only Jews but Jewish books, their chief weapons, had also been burned many times. For you remember the Jewish army was its scholars, the Jewish ammunition was its books. A miserable traitorous converted Jew named Pfefferkorn, in the pay of certain Catholic priests, now accused the Talmud of being anti-Christian. Whereupon a German Christian professor, John Reuchlin, who had studied the Talmud and the Hebrew Bible, and discovered that they were great and wonderful books, proved that the Talmud was not anti-Christian. This interested many Christian scholars who began to study Hebrew and the Bible.

Soon afterwards, through the influence of many other stirring events, a large body of Christians broke away from the Catholic Church under the leadership of Martin Luther. This was called the Protestant Reformation, and from it sprang all those other Christian sects that are not Catholic. They are nearer Jewish teaching than the Catholic religion, for they follow the Bible, not only the New Testament or teaching of Jesus and Paul, but also the Bible of the Jews.

From this time forward the nations of Europe, which for many reasons had been ignorant and had not advanced in knowledge for hundreds of years, began to awaken and to progress rapidly.

Not so the Jews. They had shut themselves in their ancient knowledge as in a fortress; and sometimes it became their prison. They lived in their Ghettos separated from the world. They had been terribly weakened and hurt by persecution; for while persecution awakens strength and heroism in certain men and women, it is very bad for a people to be persecuted for ages. They become afraid and shrink like a beaten dog. They lick the hand that beats them and try to please and even to imitate their tormentors. That is what happened to some of the Jews.

In 1654 Joseph Karo, a great Jewish rabbi, wrote a book called "Shulchan Aruch" or "The Table Set in Order" which contained all the old laws of Jewish life and service. The Jewish people accepted it as their standard. This was the last time that all the Jews of the world followed one leader, as a democratic people. Since then they have been too scattered and separated democratically to revise their laws. Observant Jews to this day follow the laws of the "Shulchan Aruch."

The Jews continually longed and prayed for their return to Zion, but they had been so weakened and disheartened by their suffering that they did not have the courage to try to act for themselves. It took all their strength just to remain Jews. Besides, they made the terrible mistake of being prejudiced against their own people; the Jews of one country sometimes even hated the Jews of another country.

Though the world grew wiser, it still oppressed the Jews. They had for ages been falsely accused of a hundred crimes. When there was a plague they were said to have poisoned the wells, and as through their greater cleanliness they escaped death through disease, they found it in riot and massacre. Worst of all, they were accused of murdering Christian boys to use their blood in the Passover service. They were tortured and killed for a crime no Jew would ever commit. Even to-day one still hears this horrible accusation.

But in the last hundred years, since the French Revolution, a great change has come over the Jewish question as it came over everything else. Gradually in Western Europe, as democratic ideas came into the world, partly through certain Jews themselves, the Jews were given more and more political rights, and bloody persecution stopped. There is still prejudice—mental persecution—but Jews are no longer actually robbed and murdered for being Jews.

In Eastern Europe, in Russia and in some of the Balkan states, where most of the Jews of the world live to-day and where democracy has not yet awakened, the Jews are persecuted as they always were persecuted. Never before have so

many Jews suffered, or suffered more terrible tortures than during this great European war.

And what of the Western Jews themselves? One can be ennobled by bodily persecution, by bravely facing torture and even death. But there is nothing ennobling in being kept out of a university, a high government position, or a summer hotel. Many Jews are constantly turning Christian, or at least losing everything that makes them Jews, in order that they may be allowed to do these things. About a hundred years ago some German Jews said "Now that we are allowed to be Germans we must not be too patriotic as Jews, lest the Germans doubt our loyalty to them. We will no longer pray for the restoration of Zion." They gave up many Jewish forms and customs, because they no longer considered themselves part of the whole Jewish people. Many of them married Christians. These Jews say, "Judaism is only a religion." But they have forgotten that important part of the Jewish religion which says that the Jews are to be a nation in the service of God.

The Jew out of his Ghetto, rich, learned, un-Jewish, un-Zionistic, is still defamed in Western Europe. A Dreyfus in France was falsely and horribly accused of treason, simply because he was a Jew. German universities restrict the number of their Jewish students; and ever goes up the cry, "After all, they are aliens!"

The story of America is quite special. You remember that America was discovered in that year in which the Jews were banished from Spain. And very soon America began to be a refuge to them as to all others when they fled from persecution. You know how to-day thousands upon thousands of Russian Jews are struggling to reach our shores. I need not tell you how much or how little prejudice, how much or how little freedom there is in America. You can judge that for yourselves. But I can tell you the reason why Jews are better off in America than in any other country in the world. It is because America is now a nation of foreigners. Therefore the Jews among other foreigners are not in a strange position. In America we have begun to see that one can be loyal to more than one country. We can work both for America and for Zion. Indeed the truer Jews we are the truer Americans we can be, for America needs what religion and social ideas the Jew can give her through his love for Zion. And Palestine needs the strength, courage, scientific knowledge of the American Jew. We gave the Bible to the world. Now, by the example and activity of our restored Zion, we must show the nations that democracy and religion are one. We must teach the world the brotherhood of nations.

Already America is complaining that too many Eastern Jews are coming to her shores; for America does not wish to be the Jewish nation, and she knows the Jews are a people. Let

us turn the stream southward. Let our Eastern Jews return to Palestine, where the land they long for is also longing for them.

VII. ZIONISM.

And now I come to the last words of our history, those words that lead us on into the future. I come to Palestine. Throughout the ages some Jews have always dwelt in Palestine, all Jews have longed for Zion and hoped and prayed for her redemption even in the bitter days when not a Jew dared enter Jerusalem. A few pious Jews have ever found it possible to return to Palestine to live and die there, strangers in their own land. But in spite of the fearful hope and disappointment inflamed by many false Messiahs, no successful efforts were ever made to rebuild Palestine as a Jewish home until within the last twenty years of the 19th century.

While political freedom made some Jews forget their own people, and like Essau sell their birthright for a mess of pottage, in other stronger and more heroic natures it awakened only greater love for their suffering brothers, and new hope for their devastated land. About 1880 some Russian students, amid dreadful hardships, started the first Palestinian colony. Others followed. Then in 1897 Theodore Herzl, who himself lived in free Western Europe, began the Zionist Movement in order to obtain for the Jewish people, with proper guarantees, a publicly, legally assured home in Palestine. We want to govern ourselves in our own land. We do not care who is emperor, for the Jews have only one King. And as the Turks have almost always befriended the Jews, we are quite willing to belong to their empire. Herzl died when his great task was only begun. But the work did not end with him. It grows and grows. The colonies blossom and bear fruit. The trade of Palestine has trebled in less than twenty years; the speech of our Bible, Hebrew, is again spoken in school and street and farm; the holy land again can keep its Sabbaths, not the long Sabbath of desolation, but the short Sabbaths of praise and joy. For the land knows its people and rejoices once more.

The land that once was fertile can surely bloom again. It still stands between the nations, a gateway of peace between Europe and Asia, a highway for the world. Let us make it our own land once more. Then even if we are strangers elsewhere, we will be strangers with a country to which we can turn if we are wronged and from which we can repay what we receive. Then we will no longer be beggars but guests. Then we will know what it means to be a Jew. Then will our new prophets arise, and all the world rejoice in them. For since we have left Zion we have not been great; the strongest of us have only held our own, and the weakest have been altogether lost. Our land, too, has only waited, waited for us.

THE JEWISH PROBLEM

BY D. DE SOLA POOL.

THE PROBLEM FOR OUR NEIGHBORS.

What does the world mean when it talks about the Jewish problem?

The people of Russia talk of a Jewish problem in Russia. The Poles talk of a Jewish problem in Poland. Englishmen talk of a Jewish problem in England, and the people of the United States are beginning to talk of a Jewish problem in the United States.

Why should we Jews everywhere be a problem to the rest of the world? The Russian is not a problem in Russia, the Pole is not a problem in Poland, nor the Englishman in England, nor the American in the United States. No people is a problem in its own land. It is only the people of foreign race in a land who are a problem to that land. For example, the Japanese and the Chinese who are settled in the Western States of the United States constituted no problem while in their own lands. But since they have come in large numbers to California and other Western States, they have become a serious problem to the United States.

Similarly, the world everywhere regards us Jews as a problem because everywhere we are different from other peoples and strange in our appearance, our race, our habits, our traditions and our religion. In every generation of our Golus or dispersion among the nations of the world, we have been a problem to these nations.

In the far away days of ancient Persia, Haman described the Jewish problem to the king as consisting in the fact that the Jews are "a people in all the provinces of Persia, but their laws are different from those of every other race * * * and it is not proper for the king to tolerate them."

Throughout the Middle Ages, our ancestors suffered terrible persecutions, because everywhere they were strangers without rights. In modern times, although we have obtained political rights in most lands, we are still different from our neighbors. Persecution, which was the medieval world's solution of the Jewish problem, still finds favor in the eyes of Russia as the best means of solving the Jewish problem in that land where half the Jews of the world live. In other lands, the different

peoples try to solve the Jewish problem by political anti-semitism, by restrictive immigration laws or by varying expressions of prejudice. Everywhere we are regarded by non-Jews as a problem.

The situation is rendered the more painful for us because of the fact that we have no home-land of our own in which we can settle without being a problem to someone else. In whatever remote corner of the world we choose to settle in appreciable numbers, we are always strange to the people of the land so long as we remain Jews, and we are therefore everywhere generating local outbreaks of the Jewish problem. In this way, as we have been scattered North, South, East and West, we have carried the Jewish problem with us all over the world. Whither can we go to escape persecution? Whither can we flee to be free of anti-semitism? Wherever we go, prejudice and anti-semitism follow us. We are a people without a home, a race of wandering Jews looking everywhere in vain for rest. If the Japanese is not welcomed in California, he may go back to Japan. If the Hindoo is not permitted to enter Canada, he may return to India, where he is at home. Other peoples of the world can escape becoming a problem to their neighbors by the simple expedient of staying at home in their own lands. We only are compelled to be a problem to our neighbors everywhere, because we have no home land to which we may retire or in which we may remain.

Dr. Theodor Herzl and other Jewish thinkers who founded the modern Zionist movement, therefore said to the nations of the world: "The real solution of your Jewish problem lies in giving back to us Jews our own home-land. Not all the Jews would return to this land, and you would not rid yourselves of all your Jews. But you would relieve yourselves of your acute Jewish problem by making it possible for many Jews to emigrate to their own home-land in order to escape ill-will. If, like Russia, you persecute the Jews living in your land, then the Jews who wished to escape persecution at your hands could take refuge in their own land and be safe in their own home, instead of going to some other land and becoming a problem there. At the present time, since we Jews have no home, persecuting Russia drives us out and we go perforce to Germany, to Switzerland, to France, to England, to America and to other countries, and eventually grow numerous there like our ancestors in Egypt and become a burden to those lands. We wish to avoid being driven round the world in a vicious circle, like schnorrers who are sent on from village to village and from town to town because no one wishes them to stay and no one gives them a welcome. If therefore, you nations of the world really wish to know how to solve this Jewish problem, which seems to you to be so difficult and which troubles you so sorely, we can tell you how this can be done very simply:—give to us or sell to us or allow us to gain

control of our own home-land so that we need not crowd into your lands. You will then be the happier and we shall be the happier. We ask for a fair opportunity of living in our own land without being obliged to take up our residence with you if you do not desire us. We do not ask a favor, we ask justice. But we can never be satisfied with a land of refuge in East Africa or South America. There is only one land that we call ours, and that is the land of our hope, the land of our ancestors, the land made sacred by our past and by our Bible, by all our traditions, by our prayers and our tears, the Promised Land, the land of Palestine. If we can be given the opportunity to make that land our own, we shall solve for you the Jewish problem of which you complain."

THE PROBLEM FOR OURSELVES.

The aspect of the Jewish problem that we have just considered, the problem that our neighbors feel, is not of so much importance as the other aspect of the Jewish problem—our own problem. The problem that our neighbors face is merely how to live more comfortably with the Jews who dwell in their midst. The problem that we face is how to preserve ourselves from Jewish death.

For living as we do everywhere in non-Jewish surroundings, we are confronted by the question of national life or national death. Charles Darwin made it clear that flowers, animals, men and any living organisms flourish best in the surroundings that are best suited to them. Since competition in life is so strong, only those flowers, animals or men which are best adapted to their environment can hope to survive, while those living organisms that are out of place and not in keeping with the conditions in which they find themselves will eventually disappear. We Jews, not having our own home and being everywhere more or less out of place and unfitted for the non-Jewish conditions in which we find ourselves, are therefore faced with the danger of disappearing, unless we create for ourselves our own national center where we can be at home and can live in an harmonious Jewish environment. In our physical life, in our cultural life and in our religious life in the non-Jewish surroundings of our dispersion, we are everywhere at a disadvantage, and since we cannot hope to win ultimately against such heavy disadvantages, we are threatened with the defeat that ultimately means our extinction as Jews.

Before examining what are the physical, the cultural and the spiritual disadvantages under which we are laboring and which create for us the Jewish problem which menaces our Jewish existence, it is perhaps necessary to make clear that this problem is a comparatively new one for us. Non-Zionists argue that since we have managed to survive as Jews without a national home-land for nearly two thousand years, there is no

reason why we should not continue to exist as Jews for another two thousand or even twenty thousand years. But they forget how cruelly unhappy our nineteen hundred years of homelessness have been. We Jews have not lost our courage; but the prospect of having to live for an indefinite number of centuries through agonies of bitter hatred, relentless persecution, unspeakable torture, inhuman outrage and bloody martyrdom similar to the sufferings that we have passed through, is an outlook before which the stoutest-hearted people might quail.

Moreover, the argument that we shall always survive as a people because we have survived so far, is just as illogical as would be the argument of a man that because he has lived until now without dying, he will always continue to live. To read the history of the nineteen hundred years of our dispersion is to read the history of the disappearance of great communities of Jews and the loss of hundreds of thousands and even millions of our people either by massacre or by apostasy. Millions of Jews have been either slowly or forcibly converted to Christianity or Mohammedanism during our Golus. But in the past, notwithstanding the great drain of Jewish blood, we have always been preserved by a loyal remnant that carried on the history of the Jewish people. However many Jews escaped through the walls of the Ghetto and became Christians, a remnant of loyal Jews was assured to us. But during the last century, most of the Ghetto walls have been broken down, and now we Jews are slowly or rapidly turning our backs on our Jewish people and are becoming lost to the Jewish people and to Judaism. Only in Russia and Roumania are conditions still largely as they were in the middle ages, and in those lands Judaism and the Jewish national feeling are still relatively strong. But in lands where we enjoy political freedom we are in danger of disappearing as Jews and our problem is the problem of how to preserve ourselves.

OUR PHYSICAL PROBLEM.

In every phase of our physical life among non-Jewish peoples we are under great disadvantages as Jews. The Jew is not popular, as we have seen, because he is a stranger. To look like a Jew is therefore to draw down prejudice on oneself. To have a Jewish name is to invite ridicule and prejudice. To be known as a Jew means to have to fight down opposition in business, and to resign oneself to having no participation in a large number of pleasures and occupations in which one would like to indulge. Everywhere, even in so-called free lands, Jews are discriminated against. Jewish boys and girls meet ill will at school and are taunted and made to suffer because they are Jews. They find themselves as a rule unwelcome in the school or college societies. When they go out into business, they find it harder to obtain positions than do their non-Jewish com-

panions. If they set themselves up in business or in a profession, they soon find that many people do not care to deal with them. Not only in their work, but also in their play, life is harder for them because they are Jews. For when they wish to join a club or go to a summer hotel, they are likely to find themselves excluded because they are Jews.

The Jewish weaklings escape these difficulties and make life easier for themselves by hiding or disguising the fact of their being Jews. Thus they change their names from Moses Cohen or Sarah Levy to Maurice Collins or Sadie Lewis, and in every way try to cover up the fact of their Jewish affiliations. But it is impossible to be constantly acting a part without finally living the part, and these timorous and runaway Jews very rapidly put themselves or their children outside of Jewish life. In this way we are more or less quickly losing hundreds of thousands of Jews from Jewish life.

It is particularly the Zionist who consistently and persistently refuses to gloss over the fact of his being a Jew. Instead of shamefacedly keeping quiet about his being a Jew, instead of furtively changing his Jewish name, and instead of being content to pass unrecognized as a Jew, the Zionist, glowing with Jewish pride, steadfastly insists at all times on his self-respect as a Jew. He is proud of his people and believes in this people's future. He is therefore not willing to cut himself off from his Jewish people even for a moment. Just as the Englishman or the German, wherever he may be, does not dream of shamefacedly denying that he is English or German, but glories in his being a member of so great a people, so the Zionist Jew, in whatever land he may be, scorns to deny or cover up the fact of his being a Jew and openly glories in his belonging to so great a people.

Our Jewish problem on its physical side is therefore seen to arise from the fact that, having no home-land of our own where we can be Jewish without prejudice, we are not adapted to our non-Jewish environments. In accordance with Darwin's law of the survival of those best fitted for the environment, non-Zionists are trying to make themselves un-Jewish so that they may the better fit their un-Jewish surroundings. How tragic and how disastrous is such a policy for our people! How little hope it gives for our survival as Jews! And how fine and brave is the Zionist protest against this policy of weakness and desertion!

OUR CULTURAL PROBLEM.

But our problem goes yet deeper than these important externals of our physical life. Our inward Jewish life is also threatened with extinction. In past centuries Jewish boys and girls were usually given a good Jewish training. They knew

and loved the great names of Jewish history. They were taught to understand Hebrew and they read, thought and felt as Jews. An alien who wishes to become an American citizen is expected to know something about the Constitution of the United States, the Declaration of Independence, Washington, Lincoln and the greatest figures of American history and what America has stood for. The Jew of olden days knew something about our Jewish constitution—the Bible and the Talmud; he knew about our declarations of independence—Passover, Chanuka and our history of martyrdom; he knew our Washingtons and Lincolns—Moses, David, Amos, Isaiah, Jeremiah, Ezra, Judas Macca-baeus, Hillel, Akiba, Jehuda Halevi, Maimonides and many other heroes of our past. But the Jews of today are like aliens in Jewry. They do not know their own Hebrew, their own Bible, their own Talmud, their own history or their own religion, and every year they are neglecting these more and more. Every year they are learning and thinking less and less as Jews and more and more as non-Jews.

Our great men in the past, such as those just mentioned, were great as Jews. Our great men of today are, as a rule, Jewishly insignificant. The great painters, sculptors, musicians, scientists, physicians, jurists, authors, actors and business magnates whom we Jews are giving to the world in ever-increasing numbers are usually men who have ceased to be interested in Jewish life and achievement, and who do not paint, think, write or work as Jews. They paint the pictures, compose the songs, write the books, build up the commerce and write the laws of other peoples instead of for their own Jewish people. They give their splendid ability to peoples who usually despise them as Jews, and they deprive their own needy Jewish people of the fruits of their great gifts. In grotesque inversion of the Biblical law, we are giving away our rich harvest to the strangers and leaving only the corner of the field for ourselves. Our famous Jews succeed in the world at the sacrifice of their Jewishness. The most famous of these "Jews," such as Disraeli, Felix Mendelssohn, Heine, Karl Marx, Sarah Bernhardt, have not been Jews at all by religion, but have been baptized into Christianity.

It is the Zionists who insist at all times that it is the poor, suffering Jewish people that most urgently needs the loyal, loving services of its own sons and daughters. It is the Zionists who insist that Jews and Jewesses owe their first duty to the solving of the problems of their own Jewish people. It is the Zionists who insist that we Jews still have our own language—Hebrew, our own Jewish literature, culture, ideas and ideals, and that it is treachery to our past, to our present and to our future lightly to throw these overboard. It is the Zionists who insist that it is not necessary to de-Judaize oneself in order to be a good citizen of a non-Jewish land, and that, on the con-

trary, the more loyal and true the Jew remains to his Jewish traditions, the better citizen he is to the country in which he lives.

But with our famous and our cleverest men leaving us on all sides, with most of the rest of us forgetting our own Jewish learning and culture, what hope have we of effectively working for our own people and our own ideals and of preserving our Hebrew language, our own literature, our Jewish culture and our Jewish thought? Every true people lovingly guards and stands for its own language, literature, culture, ideas and ideals, regarding them as its most treasured and proudest possessions. We Jews are basely giving up our own language, literature, culture, ideas and ideals and are thereby giving up both our reason for existence and our hope of survival. This is our cultural Jewish problem, a problem that only the Zionist seems to see clearly and that only the Zionist is attempting to solve with any hope of success.

OUR SPIRITUAL PROBLEM.

But yet deeper and even more serious is the last phase of our Jewish problem—the problem of our religious survival. If we Jews can lay any claim to greatness in the past, it is because of the religious ideas that we gave to the world. We were the instrument chosen for presenting the world with the ten commandments and the Bible with its wonderful Torah or law of Moses, its magnificent prophetic teachings of right and wrong and its unsurpassed Psalms and other sacred writings. The purpose of our original choice as a people and of our subsequent existence was to set before the world the purest ideals of religion and to stand in the world as witnesses to that religion. This purpose our ancestors carried out bravely and nobly, however much persecution and martyrdom their being Jews brought down upon them. They were the suffering servant of God. But so long as they knew that they were God's witnesses, they were content to suffer in God's name.

But what do we see today? The Jews politically emancipated are scarcely conscious of any divine purpose in their survival and they are therefore no longer content to suffer hardship or even inconvenience for the sake of their religion. Their religion is hard to keep in a non-Jewish environment and therefore they are neglecting their religious teachings and duties more and more. Darwin's law of adaptation to the environment is at work among them. To be an observant religious Jew in the midst of a society that is Christian is to be out of keeping with that society. In the face of the keen competition in the business world, it is becoming harder and harder for a Jew to observe the Sabbath. Where the law of the land demands that no work be done on Sundays, the Jew finds it almost impossible to keep his business closed both on Saturday and

on Sunday, and the difficulty is heightened by the comparatively large number of Jewish festivals and holy days on which an observant Jew does not work. Where all the stores selling provisions, the restaurants, the hotels, the dining cars on trains, the dining rooms on board ship and all the public purveyors and preparers of food take no account of the Jewish dietary laws, it requires constant self-restraint and self-denial to keep these Jewish laws of diet.

In every way it is hard to live a religious Jewish life in a Christian environment, and in accordance with Darwin's law of the survival of the fittest, Christianity must win the victory over Judaism in a country where Christianity is the recognized religion. Let it be clearly understood that when scientists use the term "the survival of the fittest" they do not necessarily mean the survival of the best or the most admirable. They mean the survival of the "fittest" or best fitted for the conditions. Thus, in an environment of water, fish are more fitted to survive than are men, though men are unquestionably more valuable than fish. So when we say that by the law of the survival of the fittest, Christianity in Europe and America will win the victory over Judaism, we do not thereby grant that Christianity is a purer or better religious system than is Judaism, but only that it is better fitted to survive in a Christian country than is Judaism.

Therefore, since in Christian lands Judaism is difficult and Christianity is easy, the Jewish weaklings are solving their religious difficulties in the same way as we have seen that they are solving their physical and their cultural difficulties—namely, by turning their backs on their Jewishness and throwing in their lot with the Christian majority or winning side. Some rapidly pass out of Judaism into Christian influences by the treachery of intermarriage or baptism. Others, once they break their three main mooring ropes of observance of the dietary laws, observance of the Jewish festivals and Sabbath observance, slowly drift away from the Synagogue through extreme liberalism and ethical culture to be swallowed up in the end in the great maelstrom of the Church. Religiously, we are being overwhelmed and the problem of the survival of Judaism is a most urgent and tragic one.

The Zionist tries to solve this problem also. First, Zionism gives to the Jew self-respect and stiffens his Jewish backbone so that he scorns to sell his hallowed religious birthright for a mess of pottage. He refuses to give up his religious loyalties and jealously guards his Jewish soul.

In the second place, Zionism makes the Jew realize what Judaism is, what it has meant in the past to the Jews and to the world and what it shall mean in the future. The Zionist insists that we still have a spiritual message to give to the world, and therefore he despises a neglect or betrayal of Jewish spiritual ideals.

Lastly, the Zionist believes in the creation of a Jewish home-land in Palestine, where Judaism will not be out of keeping with the environment and difficult of observance, but where Judaism will be the very atmosphere of life, where the daily food that comes to market will be Jewish, where the public festivals and holy days of the calendar will be Jewish and where the day of rest will be the Jewish Sabbath. In such a Jewish society, Judaism assuredly will not die out, but will win the victory over other religions.

To sum up: The Zionist finds the solution of the four-fold Jewish problem in the re-creation of a Jewish home-land in Palestine.

(i) This would greatly relieve the non-Jewish world of its Jewish problem.

(ii) This would give to the Jew who felt unequal to solving the physical Jewish problem in a non-Jewish land the opportunity of going to his own Jewish land, where he would not have to fight prejudice and hostility throughout life because he is a Jew, but where he would be a Jew at all times, naturally and normally.

(iii) This would give to the Jew who was not content to sell his mind and abilities to others, the opportunity of gaining Jewish knowledge, of talking, writing, reading and thinking Jewishly, and of devoting himself with all his energies and talent to the cause of his Jewish people.

(iv) This would give to the Jew who despaired of being able to live a truly Jewish life in non-Jewish surroundings, the opportunity of living a full, frank and free Jewish life in a Jewish land.

This re-creation of a Jewish national home center not only would do these things, it has already commenced to do these things, even though the center consists at present of only a handful of colonies in Palestine. Yet that little Zionist center in Palestine has put new life, new hope, new spirit and new belief in ourselves into us, even though we are living far from it. The solution of the Jewish problem that Zionism offers is no dream or empty theory. It faces the facts and is proving itself to be the long looked for solution of the Jewish problem. Without Zionism the days of the Jewish people are numbered. With Zionism we shall survive through all generations to bear witness as an eternal people to the purpose and love of the eternal God.

THE FORERUNNERS OF ZIONISM.

by LOTTA LEVENSOHN

Zionism is very young, as time is reckoned in great movements. Despite its youth, Zionism has roots deeply imbedded in the historic beginnings of Jewish life and thought. What is now known as the Zionist movement came into being in 1897, when Theodore Herzl published his "Judenstaat" (Jewish State). Essentially, however, Zionism is an outgrowth of the Messianic ideal, which is an integral part of the national consciousness of the Jewish people.

Through long centuries of persecution, the Jewish people was sustained by its invincible faith in a God-sent deliverer to lead the return to Palestine. The hope of the coming of the Messiah, as much as any other factor, has saved the Jewish people alive to this day.

THE PROPHETS.

The Messiah and the Messianic era loom large in the books of the Prophets of Israel. The Prophets foretold an heroic deliverer, the model of the righteous king and judge, to spring from the line of David, and appear at the end of days. The Prophetic descriptions of the Messianic era are instinct with faith in the potentialities of human nature when it reaches out toward God. Then, oppression and warfare shall no more be known, and all the peoples will come to worship in the mount of the Lord. Jewish religious thought is unique in its insistence that the Golden Age of humanity does not lie in the past, but in the future. For the full divinity of mankind is still to be unfolded.

The whole Jewish people, from generation to generation, is consecrated to ideal aims that require the participation of every Jew—that is the burden of the teaching of the Prophets and the sages of Israel. The Jewish people stands for ideals of democracy, of just dealing between man and man, of righteousness between nation and nation. The Jewish people is conceived as the servant of the Lord, which must order its whole life so that the will of God may become manifest to all men. Every relation and every aspect of the life of this consecrated people must be regulated by the standards of absolute righteousness and justice. Jewish national life was planned to furnish a model to all other peoples.

Zionism strives for the restoration of the Jewish people to its ancestral land because Jewish ideals, in their very nature,

presuppose a free, happy people at home in its own land. Without a free national life, Jewish ideals and idealism can be realized only to a very small degree. Escape from persecution, though it may stimulate Jews to become Zionists, is only one motive for Zionist striving.

The attempts to regain Palestine after the downfall of the Jewish political state in the year 70 of the Common Era, and the pathetic acceptance of the false Messiahs, cannot be sketched here even in outline. This fascinating and enheartening aspect of Jewish history is worthy of careful study.

The present outline of the beginnings of modern Zionism will be confined to the preachers and workers in the cause of Zion before Herzl appeared, and before the word "Zionism" itself was coined. Hess, Kalischer, Pinsker and Smolenskin differed from each other in education, position and views of life so much that one would not be apt to look for anything in common among them. Yet, all brought their minds to bear on the situation of the Jewish people and the dangers to Judaism; and all arrived, by different routes, at an identical conclusion. These men based themselves on a common premise: that the Jews are one people, though they are scattered among all the nations and over all the countries of the world. The solution proposed by Hess, Kalischer, Smolenskin and Pinsker alike, was that a self-respecting people must resume its historic role in the land of its birth—the Jewish people must unite in the cause of its own restoration to its proper place among the nations of the world.

MOSES HESS.

Moses Hess, the "communist German rabbi," and a leading Socialist thinker, discussed the national Jewish problem in his "Rom und Jerusalem." The Jews, thought Hess, would always be despised and oppressed if they were content with living in countries that barely tolerated them. He had a vision of mankind living as a great brotherhood of nations in times to come. The place of the Jews was that of a nation among the rest, equal with the rest. Hess was an eager protagonist for the legal and political rights of the Jews, but he placed the restoration of the Jewish nationality over and above all. If the Jews were to have a choice forced upon them, Hess would have had them forego emancipation and devote themselves to their national redemption.

HIRSCH KALISCHER.

Contemporary with Moses Hess, but of a widely different type, was Hirsch Kalischer of Thorn, Prussia, an Orthodox rabbi. Kalischer approached the Jewish problem from the purely religious point of view. Yishub Erez Israel (settlement in Palestine) is a religious obligation. Kalischer's viewpoint differed

from that of other Orthodox leaders in that he did not approve of waiting for the Messiah to lead the Jewish people to Palestine. He believed devoutly in the coming of the Messiah, just as they did; but he taught that the Messianic time would follow, and not precede, the colonization of Palestine and the development of national life there. The pamphlet "Drishath Zion" summarized the ideas of Kalischer, and he was personally an active propagandist for some of the earliest colonization work.

PEREZ SMOLENSKIN.

Perez Smolenskin was a Russian Jew, a Maskil,—an adherent of the important movement for spreading European culture through the medium of the Hebrew language. This movement was known in Russia as the "Haskalah," meaning "Enlightenment." In the eighteenth century, Moses Mendelssohn had called to the Jews of Germany to come out of their medieval obliviousness to the intellectual life all around them. Later on, the enthusiasm for "enlightenment" swept over Russian Jewry, and fired young Jews who hungered and thirsted to taste of European culture. Perez Smolenskin found that in their zeal many young men were losing their contact with Jewish life. They threw the Hebrew language overboard once it had served to introduce them to the new culture, and all but repudiated Jewish belief and traditional practices. This was the situation in the 60's of the nineteenth century.

Smolenskin's great service was that he diverted the course of the Haskalah safely into the channel of Jewish nationalism. In Smolenskin there was incarnate something of the old exaltation of the Prophets, of their spiritual-national conception, of their belief in the eternity of the Jewish people for the sake of its eternal ideals. He laid bare the heart of Jewish idealism. He demanded that Hebrew be restored to its high office as the voice of the "Am Olam" (The Eternal People), as he called his chief work. Love of Zion was the central idea in Smolenskin's nationalism. He published a little magazine in Vienna at almost inconceivable sacrifices, calling it "Ha-Schachar," (The Dawn), and spread his propaganda through it. He and his group of disciples ardently devoted themselves to their labor of love. Smolenskin was a literary artist, and did much to develop the Hebrew language for modern usage.

LEO PINSKER.

Leo Pinsker, the immediate forerunner of Herzl, was closely akin to him in his idea of the solution of the Jewish national problem. He, too, advocated national organization and political means. Pinsker was a Russian physician, who was stirred to thought by the pogroms and restrictive legislation against the Jews in the early 80's of the nineteenth century. He concluded

that the freedom of the Jewish people must be achieved by the people itself. He summed up his thought in a word—"Auto-Emancipation"—the title of his essay calling upon the Jews to stand up to their task. Pinsker's criticism of the Jews was that they never asserted themselves as a people; governments were used to dealing only with Jews, never with the Jewish people. Their intolerable situation was due mostly to the hatred that was the portion of the alien stranger. Even if the European governments granted legal and political emancipation to the Jews, they would benefit as individuals only, and would not achieve full scope for their abilities at that. The Jewish people would still have no national status. The nation must therefore emancipate itself as a whole.

At first Pinsker thought that any suitable territory would do for a Jewish home-land. Like Herzl, when his interest in the Jewish question was first stirred, he knew little of the sentiment and spiritual aspirations of the Jewish people. Both he and Herzl, when they came into intimate contact with the people, learned that only Palestine could serve as the national home.

Pinsker proposed that whatever land was selected be acquired by purchase, and the title thereto guaranteed by the Great Powers of Europe. This is a direct foreshadowing of the Basel Program, the basis of modern Zionism. The methods suggested by Pinsker for cultivating and allotting the land have since been employed by the Zionist movement through the Jewish National Fund, the Jewish Colonial Trust and the Achoola.

"Auto-Emancipation" contained a call for a Jewish Congress, which was but partially realized in Pinsker's own lifetime. It resulted in a convention of the Chovevi Zion (Palestine colonization) societies, at Kattowitz in 1884, when a federation was formed with Pinsker as the president. The truly representative national assembly that Pinsker had in mind was realized only thirteen years later in the Zionist Congress called by Herzl.

PALESTINIAN COLONISTS.

Hess and Kalischer, Smolenskin and Pinsker served the Jewish people with all their heart and soul. They fanned the flame of Jewish aspiration into new life. When we pay them our tribute of gratitude, we may not omit to mention the heroic vanguard that returned to the Land of the Fathers to give living form and substance to the words of the preachers of national restoration.

The pioneers of Palestinian colonization were East European Jews, city-dwellers with little money and less knowledge of farming. Though the Chovevi Zion organization and Baron Edmond de Rothschild came to their help, the achievements of the last forty years must be mainly credited to the superhuman

perseverance of the colonists. The forty and more colonies ("villages," they are called in Palestine) are the fruit of the idealism of these settlers, and the nucleus of the national center that is to be. The Land itself has been an inspiration, the colonists say. The tale of their sufferings, of their courage and of their steadfastness, will form one of the brightest chapters in the history of the Jewish Renaissance.

ZIONISM.

The providence of history brought Theodore Herzl to the fore after a generation of active thought and labor had paved the way for him. He insisted that the problem of the Jewish people must no longer be confined to inner Jewish councils, but that it must be placed on the calendar of world politics for statesmen to grapple with. This is the genesis of political Zionism, or the modern Zionist movement.

The Zionists do not aim at the establishment of an independent Jewish state. Zionism does not go beyond the political requirements of the Prophets: the right to self-government in all inner and local matters—that is, national autonomy. Full and unqualified allegiance to the Ottoman Government has been a matter of course in the Zionist program.

In this autonomous national center Zionism will strive to realize the Prophets' vision of Israel as a "Light unto the nations," reflecting to all mankind the glory of the Presence of God.

THEODOR HERZL

A Brief Sketch of His Life

BY ISRAEL GOLDBERG

INTRODUCTION.

By what miracle did an exiled people, after centuries of oppression and humiliation, call to life from its midst the powerful personality, the resplendent hero that was Theodor Herzl? Inexhaustible must be the life-force of this people; undimmed should be its hope even in its darkest moments.

In the towns of Eastern Europe the great masses of the Jewish people were living in physical and moral subjection. The old continued to cherish their mystic dream of a supernatural deliverance. The young, hemmed in and hampered in every endeavor, yielded to despair or broke their feeble strength against the barrier in causes that were not theirs.

Here and there a few passionate voices like those of Pinsker and Smolenskin had called on the people for self-activity and self-help, but they failed to find an echo in the hearts of the great masses. The solution of their problem through national organization and political action could scarcely even suggest itself to the Jews of Eastern Europe, whose nationality was the object of persecution and who were deprived of political rights.

In the lands of Western Europe, the Ghettos had been thrown open, and the legal restrictions against the Jews removed. The young generation of Jews looked upon itself as completely emancipated. But this "emancipation" brought in its train two great evils. In the first place, the young Jews, in their eagerness to avail themselves of the new opportunities for personal advancement, in their uncritical admiration for the culture of their neighbors, and, above all, in their desire to appear sufficiently grateful for the favors they enjoyed, sought to identify themselves with their Gentile fellow-countrymen by throwing off as much of their Jewish distinctiveness as they possibly could. They surrendered the age-long hope of the national restoration of Israel in return for what was after all only their right as human beings. They were willing to sell their birth-right, as did Esau of old, for a pot of lentils. In the second place, the success which the Jews achieved in competition with their Gentile fellow-citizens—who continued to look upon them as an alien element—stirred up envy and hatred, and gave rise to the modern anti-Semitic movement. Like a withering gale

anti-Semitism rose up in the cities of Germany and swept across the whole of Europe, poisoning the life of the Jew, sparing not even the stronghold of tolerance and liberalism, democratic France. "Emancipation," certainly, had not solved the Jewish problem.

HERZL'S BOYHOOD AND YOUTH.

Herzl was born May 21, 1860, in Budapest, the capital of Hungary. He received but a very meager Jewish education, but his Jewish pride asserted itself in his earliest years. One of his teachers at the technical high school one day defined the term "heathens" as including "idol worshippers, Mohammedans and Jews." Theodor after this had no more use for that school, and enrolled, instead, in the Classical Gymnasium. His powerful and sweeping imagination, which later conceived in total independence his all-embracing solution of the Jewish problem, revealed itself in his earliest boyhood. At the age of ten, he drew up a plan for cutting through the Isthmus of Panama.

When he was eighteen years old, his family removed to Vienna. Here he took up the study of law. In the university he belonged to a student fraternity which decided one day to admit no more Jews to membership while "graciously" allowing those Jews already members to stay. Herzl immediately sent in his resignation to those "elegant young men."

After securing his juridical degree in 1884, he retired to the Tyrolean city of Salzburg, attracted by its beautiful scenery, there to practice his profession. But he gave himself up almost entirely to literature. His enormous capacity for work, a quality which has characterized nearly all great men, revealed itself at this time and resulted in the production of a large number of plays, essays, sketches, critical studies, etc. Many of his plays were successfully produced. He became famous as a journalist and writer of *feuilletons* or short sketches.

In 1891 he went to Paris as correspondent of the Vienna newspaper "Die Neue Freie Presse," an event which brought a new turn to his thought and action.

"A JEWISH STATE."

On several occasions, as indicated above, Herzl had already felt the sting and menace of anti-Semitism. He had even concluded to abandon Salzburg, because, being a Jew, he saw no prospects there for a successful career. But his literary successes and diverting travels had made him lose touch with the miseries and problems of the Jews. In Paris, however, the Dreyfus affair was at that time absorbing attention, and there he witnessed such a violent and unreasoning exhibition of hatred and spite against the Jews that he was forced to look into his own soul and define his attitude to his own people. He saw the

vast majority of the French nation in Europe eager "to convict one Jew, and, in him, all Jews." He underwent a painful and tremendous inner struggle from which he emerged with a clear conception of the Jewish problem and with a simple but fundamental plan for its solution. Herzl came back to his own people, not alone to suffer with them, but to lead them to a new and dignified life.

In words of the loftiest spiritual exaltation he embodied his ideas in a pamphlet, which he called "The Jewish State." During the last two months of his stay in Paris he worked on this pamphlet every day, until he was exhausted. While writing, as he tells us in his little "Autobiography," he seemed to hear the rushing of eagles above his head.

In this pamphlet Herzl emphasized the following two propositions:

First: The Jews are a distinct nation whose problem can be solved only by restoring them to a normal national life in a land of their own. He mentions Palestine and Argentina as possible Jewish lands.

Second: The Jewish problem can be solved only through the self-activity of the Jewish people—that is to say, the Jewish problem can be solved only by the Jews themselves.

With the precision of an architect and the inspired vision of a prophet, Herzl proceeds to outline in detail the process of creation of the Jewish State. The "Society of Jews" is to be the recognized political agency for the Jewish people, the "Jewish Company" its financial and executive arm. The territorial rights are to be secured by a charter with the sanction and good-will of all the European governments. Colonization is to proceed by organized groups. The seven-hour working day is to be instituted. The Jewish masses, and even some from the upper classes, will flock to the new land to gain economic and spiritual freedom. "A generation of wonderful Jews will spring from the earth. The Macabbees will rise again. Let the opening words once more be repeated: the Jews who will it shall have a State of their own!"

HERZL HAILED AS LEADER.

It was neither the intention nor the desire of Herzl to take the lead in a movement for the creation of a Jewish State. Even before publishing his pamphlet he had conferred and corresponded with the great Jewish philanthropist, Baron Maurice de Hirsch, who, he hoped, would start the movement. But the timidity and lack of imagination which has characterized so much of Jewish philanthropy made even the great Hirsch unresponsive to Herzl's plea.

In fact, of the notable Jewish personalities of that day, only one, the famous writer, Max Nordau, came at once to his sup-

port. The others remained either hostile or indifferent.

But as for the great masses of the Jewish people, Herzl in his *Judenstaat* had spoken the word for which they were waiting. The first public expression of adherence came from Jewish students in Austria and Germany, from whom he received an address covered with thousands of signatures. From Russia, Galicia, Rumania, Bulgaria and Hungary he received enthusiastic expressions of adherence and pleas for action. Herzl was thus forced by circumstances to take the lead. At the same time he reached the conclusion that the only land which could fire the imagination and energize the will of the Jewish people was Palestine. From this belief he never swerved.

Inspired with his great mission, Herzl now began his career of wonderful activity which could be adequately recounted only in an epic poem. In order to acquaint himself with the political and diplomatic ground he made a special journey to Constantinople (April, 1896). He returned buoyantly optimistic, and on his way through Sofia received a stirring ovation from the Bulgarian Jews. In England, although he found opposition or indifference among the rich and distinguished Jews, he was hailed as leader by the Zionists of the East End of London.

THE FIRST ZIONIST CONGRESS.

He came to the conclusion that it was most important to win the Jewish masses, and in order to give them the opportunity to declare themselves, as well as to provide a general forum for the discussion of the Jewish problem, he conceived the idea of convening a Jewish Congress.

In the name of a commission organized for the purpose, he issued a call for such a Congress, which was to convene in Munich in August, 1897. "The direction of Jewish affairs," said he in this call, "must not be left to the will of individuals—no matter how well-intentioned they may be. A forum must be created, before which each one may be made to account for what he does or fails to do in Jewry."

A storm of opposition arose from most of the prominent Jews of Western Europe, who were unaccustomed and afraid to discuss Jewish affairs openly and before a democratic Jewish body. The representatives of the Munich Jewish community objected to the holding of the Congress in their city. As a result the Swiss city of Basel was chosen. Finally a number of German rabbis, fearful lest their German patriotism be questioned, issued a formal protest against the holding of the Congress. But the enthusiasm and support which Herzl found among the Jews of Eastern Europe more than made up for the opposition of the "emancipated."

In the meantime, in order to have a weapon of defence against his numerous opponents and a means of advancing the

Jewish cause, Herzl had with his own funds founded the weekly newspaper, "Die Welt," which to this day remains the central official organ of the Zionist movement.

The first representative Jewish assembly since the Dispersion, the first Zionist Congress, brought together 197 delegates from almost every land of the earth. It was perhaps the most significant event in all the post-Biblical history of the Jewish people. The movement for the redemption of the Jews through the national organization and self-activity of the Jewish people was inaugurated, and its program defined to be the "creation of a publicly-assured, legally-secured home for the Jewish people in Palestine." Over the entire event hovered the magnetic personality and creative spirit of Theodor Herzl.

STATESMAN AND DIPLOMAT.

As leader of an organized movement, Herzl now took up with feverish energy the numerous tasks which crowded in upon him, chief of which at this moment was the creation of the financial instrument of the movement, the Colonial Bank. Here again it was the masses of the Jewish people who subscribed the greater portion of the Bank's capital.

The second Congress, held in 1898, was another triumph for the ideas and personality of Herzl. The enthusiasm with which he was greeted was indescribable. The principles he advocated for the control of Palestinian colonization were practically adopted. A commission was elected to institute the Colonial Bank. During the year the movement had grown enormously.

To secure the consent of the governments, Herzl sought to win the good will of the European monarchs. He was received in audience by some of the most powerful rulers or their chief ministers. Upon all of them his wonderful personality made a profound impression. He appeared before them not as a suppliant for favors, but as the emissary of a people, the guardian of their political interests and their dignity, in presence and bearing a king among kings.

In the fall of 1898 Herzl, at the head of a Jewish deputation, was received by the German Emperor, William II, in the city of Jerusalem and won the sympathy of that monarch for his cause. In May, 1901, he had his first audience with the Sultan of Turkey. In the summer of 1903, upon the invitation of the Russian minister, Von Plehve, he visited the Russian capital and had interviews with the principal Russian ministers. Later he was also received by the King of Italy, Victor Emanuel II, and by the Pope. For the first time since the destruction of the second temple, the Jewish people, through Herzl, was becoming a factor in the politics of the world.

In the meantime, as the movement continued to grow, its needs and problems multiplied. The Colonial Bank, after numer-

ous difficulties had been overcome, was at length founded. At the third Congress Herzl reported: "It was a good year; we have moved a step forward." But the strain and struggle was intense and was beginning to affect the heart of the great champion.

It seemed doubtful if Herzl would find the strength to attend the Fourth Zionist Congress in London. But the mighty will compelled the weak heart. He left his sick bed and in the midst of a group of the foremost men in Jewry, Nordau, Mandelstamm, Gaster, Zangwill, his majestic personality stood forth and thrilled the vast throng that gathered in the great assembly hall, as well as the delegates at the sessions of the Congress. The English press and the English statesmen hailed the movement and promised their support.

If only the rich and powerful among the Jews had come to support him! Then his audiences with the Turkish ruler, upon whom he produced so deep and favorable an impression, would have resulted in the obtaining of that Charter for the Jewish occupation of Palestine which Herzl sought. But the rich and satisfied Jews held aloof, and Herzl, although he suffered keen disappointment, resolved to put his trust in the poor. At the Fifth Congress, held at Basel (1901), the Jewish National Fund was created, the fund through which the vast masses of the people, by uniting their strength, might gather the means which the shortsighted and timid rich withheld.

"ALTNEULAND": A VISION OF RESTORED ISRAEL.

In the midst of his numerous and immense labors, which, as he declares, used to exhaust him completely, Herzl, the prophet in action, found time to dream his golden dream of the future. In the form of a novel, which he called "Altneuland," "The Old Newland," he allowed his rich poetic fancy to anticipate the aims for which he was striving. He projected his prophetic vision twenty years ahead and saw Palestine and the Jewish people redeemed in each other. He saw the land covered with cities, farmsteads and varied institutions in which science, experience and ingenuity combined to free men from economic stress. He saw proud men and women eager to serve the cause of their people and of humanity—a new human society dedicated to the principle of universal well-being, social justice, and peace. "The dream is not so much different from the deed as some think," Herzl had said. Thus he, the man of iron will and ready action, lighted a beacon-fire as a guide for himself and his followers. This beacon-fire, which still blazes in the night, is "Altneuland."

UGANDA: "A SHELTER FOR THE NIGHT."

In the meantime, the actual state of affairs was becoming more complex, the movement attracted new interests and aroused deeper passions.

On July 16, 1902, Herzl testified as an expert on Jewish affairs before the Alien Commission which was investigating immigration into England. His personality and his testimony produced a profound effect, and from that moment the British Government began to interest itself in his plans with far-reaching consequences.

Early in August, by invitation of the Russian minister, Von Plehve, he journeys to Petrograd in order to try to convince the Russian Government that Zionism does not conflict with Russian interests. He succeeds in obtaining from the Russian ministers important promises in the interests of Zionism. The most formidable obstacles seem to melt away from his triumphal path. During his stay in Russia he is the witness of the misery and oppression of the Jewish population.

On his return, the streets of Vilna are dense with the throngs who come out to greet him. In the crowded synagogue, when the old rabbi in his tremulous voice gives him the blessing, the people burst into loud weeping. It is the prayer of gratitude and love addressed by a helpless people to its champion. His great heart is wrung with pity. But the speedy redemption of his people seems to be in sight.

In order, however, to obtain from the Sultan the charter for the colonization of Palestine, very large sums were required, sums much larger than could be obtained soon enough from the impoverished masses of the Jewish people. The Kishineff massacre had occurred, and, while it horrified the civilized world, the threat and danger of further massacres, like a dreadful shadow, hovered over the life of the Jews of Russia. Immediate relief was imperative.

And now, as if in answer to this need, came the British Government and offered territory in one of its East African colonies, known as Uganda, for the colonization of the Jews. Even before this, El-Arish, south of Palestine, had been offered by Great Britain, but for important reasons could not be accepted. Herzl laid the Uganda offer before the Sixth Zionist Congress held in Basel on August 23, 1903. But even in his opening speech Herzl declared the ultimate aim of the Jewish people to be no land other than Palestine. And his closing speech he ended with the words: "If I forget thee, O Jerusalem, let my right hand forget its cunning." Uganda he looked upon merely as a "shelter for the night," and as a political weapon in the struggle for Zion.

Nevertheless there were many men who declared that by his willingness to accept Uganda, Herzl had surrendered Palestine. No amount of assurance could convince them or pacify them. They attacked Herzl bitterly. Feeling ran high. A number of the foremost Russian Jews met in the famous Conference at Charkow and chose a deputation to lay certain ultimatums before Herzl.

Throughout this conflict Herzl suffered acutely. The attacks of heart failure increased, but in spite of the entreaties of his friends he refused to spare himself.

The Charkow deputation came, but, having come as accusers, they went away as the accused. With infinite patience, Herzl answered his opponents and reiterated his assurances. At the sessions of the Greater Actions Committee of April 11-15, 1904, peace was finally re-established and a vote of confidence was given to the leader.

HERZL'S DEATH.

"The fight was over, and the organization again united. The participants at the Conference rode home with satisfied conscience to take up the work anew. For the founder and unifier of the movement, however, begins the last hard fight in which, finally, he was to yield for the first time to a stronger."*

The weak heart was unable to keep pace with the mighty spirit. In the little mountain town of Edlach, whither he had gone for rest and cure, Herzl, early in July, 1904, was at last forced to bed. He knew that the end was near. "Greet Palestine for me" are his words to a friend. "I have given my life-blood to my people!" In spite of pain and difficulty of breathing he remained uncomplaining, cheerful and self-possessed. Finally on the afternoon of July 3d, 1904, after having kept Death at bay by sheer power of will until he could again see his mother and children, Herzl, aged only forty-four years, breathed his last. The Jewish people had lost the strongest, the most glorious personality it has produced in modern times.

Said Theodor Herzl once to an audience in Berlin (Feb. 8, 1898): "I believe I may say to you that we have given something to the Jewish people: to the young, a hope; to the old, a dream; to all men, something beautiful." The hope, the dream, the beauty which Herzl gave did not depart from the Jewish people with his departure. Like a Pillar of Fire in the night, his luminous example still moves before us to lead us onward to the Promised Land.

*Friedemann: *Das Leben Herzls*.

THE ZIONIST ORGANIZATION.

By BERNARD A. ROSENBLATT

The Zionist movement is organized on a democratic basis, so that every Jew and Jewess who endorses the program of "securing a legally assured home for the Jewish people in Palestine" has an equal vote. The influence of the individual Zionist in the organization depends upon his or her ability, sincerity of purpose, and devotion to the cause. Since Zionism has no lucrative offices to distribute, the reward for services in the organization consists largely in affording to the individual Zionist the opportunity for greater services in the future. *S'char mitzva mitzva.*

THE SHEKEL.

Anyone who is desirous of working for the Zionist ideal can enlist as a soldier in Zionism by the payment of the shekel each year. The payment of the shekel, or poll tax on the Jewish people, is the symbol of allegiance to the Zionist cause. The shekel is the name of an ancient Jewish coin. Half a shekel was the tax paid by every Jew towards the maintenance of the religious organization of the Jewish people, and the Zionists have brought back its old significance by using it as the tax towards the upbuilding of the future Jewish commonwealth. The shekel tax is fixed at twenty-five cents in American money, so that poor as well as rich may have equal opportunity to signify their allegiance to our cause. Upon the shekel tax the whole political structure of Zionism is built. Every group of four hundred shekel payers has the right to select one delegate to the International Zionist Congress, which is usually held biennially in the summer of every odd-numbered year. After the various groups of shekel payers in all countries have selected and sent their delegates to the Zionist Congress, the latter body, upon the opening of its sessions, becomes the authoritative and supreme power in Zionism.

THE CONGRESS.

The Congress formulates all Zionist policies; it discusses the Jewish problems of the day and presents officially the arguments for the Zionist solution of the Jewish question; it determines how the funds of the organization shall be spent, and, finally, it selects the officers and committees who are charged with the duty of carrying on the work of the movement in the interval until the next Congress. During his lifetime, Dr. Herzl was uniformly chosen as president of the Zionist movement, and Dr. Max Nordau was chosen vice-president. They, together with a small committee, carried on the work of the organization from 1897 until 1904.

ACTIONS COMMITTEE.

After the death of the founder of modern Zionism, the Congress adopted the policy of selecting a committee of five or six leading Zionists to act as a board of directors for the organization between one Congress and the next. Thus, at the present time, entire direction of Zionist activity is centered in this small Actions Committee, consisting, at the present time, of Dr. E. Tschlenow, Dr. S. Levin, Prof. O. Warburg, and Messrs. V. Jacobson, A. Hantke and N. Sokolow. This small Actions Committee is supported and assisted by a larger Actions Committee, chosen by the Congress, to represent the constituent Zionist organizations of the various countries. The larger Actions Committee meets several times in the period from one Congress to another, in order to consult with the smaller Actions Committee, and to advise upon plans and policies.

ZIONIST FEDERATIONS.

Even as the Congress is built from the bottom up by the shekel payers, so the international Congress, in its turn, establishes Zionist Federations in the various countries for more effective local Zionist propaganda. While these federations are established and recognized by the International Zionist Congress, the democratic character of the local organization in the various countries is always maintained since each country's federation is composed of societies or groups of Zionists who voluntarily unite themselves in order to advance Zionist principles. Thus, the Federation of American Zionists is recognized by the International Zionist Congress as the general Zionist body for the United States of America. The policies and methods of the Federation, however, are determined, subject to the general rules laid down by the International Congress, by an annual convention to which delegates are sent from the various constituent societies. In the United States, every society affiliated with the Federation has the right to send one delegate for each twenty-five of its membership. Each federation may, for convenience, group its societies into various state associations, such as the Texas, Ohio or Virginia Zion State Associations, as well as into larger groups, representing various forms of propaganda or membership, such as the Knights of Zion, with its Zionist propaganda localized in the Middle West, the Order Sons of Zion, which is the insurance branch of the Zionist organization, Hadassah, the women's Zionist organization, which carries on a system of District Nursing in Palestine, and Young Judaea, the junior Zionist organization. The Mizrachi and the Poalei Zion organizations are described in the essay on "Parties in Zionism," to be found elsewhere in this volume.

ZIONIST BANKS.

At the inception of the Zionist movement, it was realized that our program necessitated the upbuilding of strong financial

agencies for carrying out practical aims in Palestine. Accordingly, the Jewish Colonial Trust was established in London, England. It now has a capital of nearly two million dollars. It is interesting to note that most of this money has been subscribed by the poorer classes (a share is of the par value of only \$5.), and it is only recently that the richer classes in Jewry have become sufficiently interested to contribute largely to the cause. Perhaps the best work carried on by the Jewish Colonial Trust consists of the activity of its subsidiary company, the Anglo-Palestine Co. The latter has branches in all the important centers in Palestine, including Jerusalem, Jaffa, Haifa, etc. It has been successful from the point of view of the profits which it has earned, at least until the outbreak of the war; but its great value to us consists in the impetus it has given to the Jewish development of Palestine by the loans which it has been able to offer the Palestinian farmers and merchants. By encouraging agricultural and industrial enterprises, the Anglo-Palestine Co. has been perhaps the largest factor in the Jewish economic upbuilding of the Land of Israel.

THE JEWISH NATIONAL FUND.

Perhaps the most interesting institution in the Zionist movement is the Jewish National Fund. This is an English corporation, organized by Zionists for the purpose of acquiring land in Palestine as an inalienable estate of the Jewish people. It is guided by a unique principle, namely, it uses practically all of its fund for buying land and developing such land; but it is prohibited under its charter from selling any land which it may have purchased. As a result, as the fund continues to grow, more and more land passes into the hands of the company, which holds it practically as a trustee for the Jewish people. The Jewish National Fund has already passed the one million dollar mark, and its income is increasing rapidly from year to year.

The methods of collection for the Jewish National Fund prove that Zionists are progressive and democratic in their propaganda. Zionist stamps at one cent each are sold for use on letters. Flowers may be purchased on "Flower Day" and Zionist flags on "Flag Day". Certificates are sold for sums sufficient to purchase a dunam (one-quarter of an acre) of land in Palestine, and friends may inscribe the name of any faithful Zionist in the "Golden Book," upon the payment of \$50.

PALESTINE LAND COMPANIES.

The Palestine Land Developing Co. has been organized in Europe as an agency for the purchase and development of land, which may be subdivided into estates and sold or leased to individual Jews. It has not yet secured a sufficiently large capital to enable it to achieve extraordinary results, but it has done pioneer work in Palestine, from which we should profit greatly in the future. In the United States, a number of Achoozas have been organized with the object of transplanting their members as Jewish

farmers in Palestine upon soil purchased and developed by these societies. The general plan of the Achoola is to accumulate a fund from the savings of its members. With this fund, land is purchased and developed, so that each member will be able to secure his farm within ten years from the organization of the Achoola. By that time, he will have paid into the common fund \$1,400 or more, depending upon the size of the farm which he will secure. During the last two years, an outgrowth from the Achoola movement, known as the Zion Commonwealth, has been organized in this country and has incorporated a social program with its Palestine policy. It aims to reserve to the whole community all the land which is not utilized as farming estates, so that the benefits from rents of city property, industrial sites, or any mineral resources, will be secured for the advantage of all the settlers equally, instead of falling to the fortune of individual large landholders.

PROVISIONAL ZIONIST COMMITTEE.

During the great European war, owing to the fact that communication with the European headquarters of the Zionist movement became very difficult, it was found necessary to organize temporarily in the United States a Provisional Executive Committee for General Zionist Affairs. We were fortunate in securing the leadership of Louis D. Brandeis, who acted as the chairman of this committee. Through the work of this committee, the whole movement in America has been revolutionized in less than two years. The income of the Zionist Organization in this country has been increased more than twentyfold, and its strength multiplied in like proportion. It has organized a bureau for forwarding money to Palestine, and during the last year (1915-1916) it has sent through that office alone nearly one thousand (\$1,000.) dollars every day to the Holy Land. It has vitalized all our Zionist activities in this country, and it deserves mention as an important factor in the Zionist movement of the world.

THE JEWISH SETTLEMENT IN PALESTINE.

It must ever be borne in mind that the future of Zionism is necessarily in Palestine, and it therefore behooves us to take note of the organization of the Jewish settlement in the Land of Israel. There are now over one hundred thousand Jews in Palestine, of whom nearly fifteen thousand are grouped in the agricultural colonies which are the backbone of the future Jewish commonwealth. With the development of Hebrew schools, Hebraic culture has already become a dominant force in Palestine. The agricultural and industrial efforts of our brethren are preparing the way for a large and successful Jewish community. All the colonies are founded on a democratic basis, so that we may be certain that the Jews in Palestine are creating a community of which we, as American Jews, may well be proud.

'PARTIES IN ZIONISM

BY LOUIS LIPSKY

When a general moves his army against the enemy he has, as a rule, a sketch of his plans, knows his own strength, and makes a topographical map of the country which he must pass.

When the Zionist movement was organized by Theodor Herzl, he had no idea of the strength of the party behind him. He flung his idea into the forum of public discussion and recruited his army while at the same time he moved forward to his objective point.

And just as with every other group of people animated by one idea as to the ultimate goal toward which they are moving, different plans were born as to how the ultimate goal was best to be attained.

In everyday life there are persons who move slowly, persons who are reckless, persons who are conservative perhaps, who are animated only by religious, by economic, by philosophical or by political ideas. In American life these differing points of view have produced political parties, each of whom strives to impress its ideas upon the features of the government.

So, too, in Zionist life. Before the advent of Herzl, there were earnest, idealistic men and women who felt that the re-nationalization of the Jewish people could be accomplished by the gradual colonization of Palestine. These men and women were known as Lovers of Zion (*Chovevi Zion*). They felt that a new settlement of Jews in Palestine, eventually arriving at national significance, could be established by individual Jews going over to the Holy Land and settling on the soil as farmers. On increasing in number, they would make it possible for the Jewish people to regain their national status. They appealed to religious sentiment, to national feeling, to national pride—in fact, to any motive that might induce individuals to sacrifice their immediate personal interests for the interests of the entire Jewish people.

The success of the *Chovevi Zionists* was not considerable. Establishing a few colonies, they found themselves lacking strength to go on with the organization they had created. The *Chovevi Zionist* movement was at a low ebb when Herzl came with his idea of political Zionism, the Zionism that aimed to solve the national Jewish problem by acquiring political recognition from the other nations of the world.

In line with his endeavors, Herzl organized the first Zionist

Congress, the National Fund, and the Jewish Colonial Trust. These three institutions were to be the instruments for acquiring Jewish national rights in Palestine. First, the Congress, in which the democratic character of Zionism was to be the feature, showing that the Jewish people demanded national recognition. Second, the Bank, with which to conduct the negotiations with the Powers, who were to guarantee certain concessions, or an all-inclusive charter. Then the National Fund, with which to acquire the land.

The question arose early in the history of Zionism, How would Zionism deal with the religious question, with the capital and labor question, with the question of education? Was Zionism to be based on the prevailing democratic ideals of government? The Democratic fraction, formed at one of the early Congresses, was organized to meet the last question. Was Zionism to stand for the separation of Synagogue and State? That was answered by the formation of the orthodox Mizrachi. What was Zionism to say regarding the rights of labor? That was answered by the formation of the Poale Zion party. And then another party was formed, occupying a position in a sense outside the official Zionist camp, which declared that political Zionism, or the Zionism that aimed to establish a national entity by diplomatic negotiations, had no validity, and that a nation could be established only by creating a national cultural center. This party, which has never attained an official character, is the Cultural party, the leading figure of which is the Hebrew philosopher, Achad Haam, in everyday life known as Asher Ginsberg. The Cultural ideals of Achad Haam have colored the views of Zionists of all parties.

These represent the conflicting or various strivings within the Zionist organization. They are, in a sense, similar in intent to what in America are known as the Republican party, the Democratic party, the Progressive party, the Socialist party. They all agree that the national life must be preserved and strengthened, but disagree as to what policies or principles shall rule in the government which crowns it all. So, too, in Zionism. All our parties are agreed as to the need for a national rebirth. They may differ, without losing their place in the movement, as to the way this end is to be attained, or as to the features of the national life that are to be emphasized in order to be successful.

THE CHOVEVI ZIONIST PARTY.

Although Herzlian Zionism secured the mastery over all other phases of the national movement, it never actually overcame them. During Herzl's life, the Chovevi Zionist ideas of many within the movement retired into the background. Herzl succeeded in organizing Zionism, giving it world significance, establishing institutions, opening negotiations for securing a

Charter; and, while our great leader was engaged in these great efforts, all other parties remained in retirement, hoping for his success and willing to abide by the results of his efforts. But as his tactics revealed more and more that auxiliary efforts had to be maintained, that pending the securing of the Charter the masses of Jews could not be held to Zionism, the old Chovevi Zionism, believing in colonization without political guarantees, returned to power. Under the leadership of M. M. Ussischkin, an engineer in Russia, a dominant personality with unusual powers of organization, the Chovevi Zionist party, or the immediate colonization party, became stronger, as the Herzlian tactics showed themselves to be unfruitful in immediate results.

Herzl said: Without a charter of rights, we cannot move into Palestine. As a first requirement of Palestinian colonization, we must have political security. Such political security at that time could be obtained only through the exercise of power by the Great Nations over the Ottoman empire, over which ruled an autocrat. We must, said Herzl, prepare for the moment when such security can be purchased. We must gather a national fund, we must organize a financial corporation, and must call upon every influence that may be useful for our ends.

He went about securing political influence; he organized the institutions mentioned; but as the time seemed distant for that recognition which he sought, and as he himself, for diplomatic reasons, endeavored to divert the attention of the Jewish people from Palestine to other lands, it was felt by many, and, to some extent by Herzl himself, that immediate work in Palestine must be begun.

Immediate work in Palestine thus became the slogan of the Chovevi Zionists, who became more insistent that the Congress should take up what they called practical work. At this juncture Herzl died, having given his life and fortune to Zionism, and having, in effect, by the appointment of a Palestine Commission, laid the foundation for the practical work that followed.

The Chovevi Zionists believe in securing the preponderance of influence in Palestine for the Jewish people by settling Jews at once, investing Jewish capital, and engaging in immediate industry. The Ottoman empire having meanwhile been transformed from an autocracy into a constitutional monarchy, there remained no obstacles in the way of free Jewish enterprise in Palestine.

THE MIZRACHI PARTY

This party was formed at one of the first Congresses by Rabbi Reiness and other orthodox leaders to safeguard the religious interests of the Jewish people within the movement and the religious character of institutions in Palestine. It aimed to maintain the neutral character of Herzlian Zionism in edu-

cational matters. It was impressed by Herzl's political ideas, and wished to have a large number of orthodox Zionists in the organization in order, first to strengthen Zionism, and, second, to prevent Zionism from becoming responsible for politics that denied traditional Judaism.

It favors practical work in Palestine, but is opposed to the Zionist organization giving any support to enterprises of a cultural character, such as schools. It is opposed to the culture Zionism of Achad Haam. It is in a sense the critic of Zionism from a religious point of view. While it is religious, it does not ask the Zionist movement to support religious institutions in Palestine, believing that all education should be left to private enterprise.

Being composed of orthodox Jews, its propaganda is limited to that element of the Jewish people. Zionism coming from the lips of orthodox observers and learned men is bound to impress the religious Jew with the need for Zionism.

The Mizrachists are represented in the Congress by delegates, and they have a Federation of Mizrachi groups scattered in every country.

THE POALE ZION PARTY.

The Poale Zionists are socialistic Zionists. They seek to influence the Zionist organization to the end that it will avoid the mistakes of the present industrial system and establish in Palestine as far as possible a system of society which will give the working classes the opportunity to rise in influence and power. It therefore objects to all forms of Palestine industry that operate on a capitalistic basis. It stimulates the forming of labor unions in Palestine. It objects to the capitalistic system of employment of labor, and by establishing colonies of a communistic character, tries to impress upon Palestine as much as possible its socialistic tendencies.

In this they have the powerful aid of Jewish tradition, the Mosaic law, the decisions of the rabbis and the general feeling that Zionism appeals to the feeling of brotherhood in all Jews. With this background of sentiment and tradition, they hope to minimize as much as possible the evils of the competitive system.

The National Fund appeals to them more than does any other Zionist institution. They are responsible for the adoption by the National Fund of the Oppenheimer co-operative settlement plan, which is being tried out in the colonies of Merchavia and Daganian. Numerically, they are not strong, but their groups, especially in Galicia, are made up of energetic persons who are capable of unusual sacrifices. In America they maintained for many years a weekly Yiddish paper, and they are a considerable factor in Zionist propaganda.

THE HERZLIAN PARTY.

During Herzl's life, a large number of leading Zionists, especially those who controlled the administration of Zionist institutions and of the Zionist organizations, were known as political Zionists, as distinguished from all other partisans. These political Zionists laid emphasis upon the political aspects of Zionist problems, and insisted that only by acquiring political recognition and legal right to admission to Palestine could the Jewish problem be solved. They believed that a grant of rights was essential, and that all Zionist enterprise, whether in the Golan or in Palestine, should be directed to forcing the desired political recognition. Acting on this policy, Herzl sought to inspire a mass movement among the Jews, and based all his endeavors on the theory that the Jewish people could be awakened to national consciousness. With this mass movement behind him, he hoped to secure political recognition. All Palestine work was regarded by him merely as a source of political power. Necessarily, he was not so much a lover of Zion as a believer in the Jewish people. He placed the Jewish people above the land, the land being only an incident to the regeneration of the people.

But even Herzl conceded points to those who opposed him, and in his administration one fails to find much of a difference in fact between him and his opponents. He organized the Palestine commission, but he also organized the Uganda expedition. He regarded them both from the same point of view.

With his death, his followers lost not only a leader, but a plan of action. They lacked the imagination and daring of the founder of the organization, and soon degenerated into a pseudo-opposition party, co-operating, rather unwillingly, in practical work in Palestine, but ever ready to criticize the practicability of the work.

At the Vienna Congress in 1914 they attempted to form a party, but, lacking a common point of agreement, the movement failed. But at the outbreak of the war there seemed to be on foot a strong desire on the part of the political Zionists to formulate a policy which would give recognition to Palestine enterprises, and, at the same time, reassert the political aspects of the situation.

Unfortunately, the outbreak of the war precluded such an organization; but the war itself seems to have strengthened the position of the political Zionists, and a number of leading Zionists friendly to the Chovevi Zionist policy have come to recognize the importance of political action, and even the necessity of exclusive political action.

Prophecy would be of no value, but it is clear that inasmuch as the war has evoked the national spirit of all peoples, it will also make a deep impression upon the Jewish people. Those Zionists who affected to ignore political action now realize that all national endeavors must be safeguarded by political bulwarks, without which no human energy can succeed.



THE JEWISH COLONIES OF PALESTINE

Courtesy of Jewish Publication Society

Population of Palestine	- - - - -	Over	600,000
Jewish Population of Palestine	- - - - -		90,000
Jewish Population of Cities	- - - - -	About	75,000
Jewish Population of Colonies	- - - - -	Over	15,000
Number of Self-Governing Colonies	- - - - -		43

WHAT OUR PIONEERS HAVE CREATED

*ADAPTED FROM HENRIETTA SZOLD: "RECENT JEWISH
PROGRESS IN PALESTINE"*

BY MARGARET GLÜCK

The pioneers of America, the Pilgrim Fathers, are well known to every American boy and girl. All are familiar with the story of that valiant group of men and women who, being denied the freedom to worship God according to their conscience, left their native land and set sail for the bleak and inhospitable shores of an unknown country—America. There they willingly accepted hardships and privations of every nature in order to be free to live true to their ideals. The heroism, self-sacrifice and persistency of these pioneers in their loyalty to an ideal call forth our highest respect and admiration.

Pioneering work is not at an end. There exists today a group of Jewish pioneers equally as valiant and idealistic as the Pilgrim Fathers, but their work is not as well known, for it is still in the making.

This Jewish pioneering movement had its beginnings in Russia immediately after the outbreak of the pogroms of 1880. These pogroms, coming at a time when the Jews were voluntarily giving up much of their distinctiveness, disillusioned completely that group which had hoped to find in the emancipation and enlightenment recently acquired the solution for the Jewish Problem.

The men in this Haskallah group, as it was called, were known as Maskillim. They aimed to broaden their scope of knowledge by becoming acquainted with the literature and culture of other nations. On the one hand, this movement had the very beneficial influence of reviving to some extent the Hebrew language, for the Maskillim also translated the literature of the other peoples into their own tongue. On the other hand, it threatened to end in assimilation, in the attempt on the part of the Maskillim to imitate completely the life and culture of surrounding peoples.

The pogroms averted this danger. The Russian Jew was forced to realize that he had chosen the wrong path in seeking to assimilate, and that he must blaze for himself another path.

It was then that the groups of pioneers were formed. They sought a home. They needed a spot where they could have liberty as a group, where they could be free to worship, to live and to develop according to their own ideals, according to their own law and tradition.

The dream was not new with the pioneers. For two thousand years the Jewish people had kept alive the memory of the marvel-

lous achievements of their ancestors when they were yet a nation in their own land, Palestine. For two thousand years they had been praying and yearning to be restored to that land. Nowhere in history is there another such example of devotion to a country. The stories of the False Messiahs, showing the eagerness of the Jewish people to follow anybody promising to lead them back into Palestine, are a tragic but faithful indication of the intensity of their yearning for their home.

So sacred had Palestine become to the Jew that it was considered a "mitzvah," a consecrated duty, for old Jews to return to Palestine so as to spend their last years and find a final resting place in the soil of the Holy Land.

At all times since the dispersion there has been a small settlement of such Jews in the city of Jerusalem who spend their time entirely in study. Jews living in lands of the diaspora consider it a religious duty to support them, for through this support they show their attachment and loyalty to Palestine. This beautiful custom has unfortunately had a degenerating effect on the Jews in Jerusalem. It has resulted in pauperizing them. The fund for the support of these Jerusalem Jews is known as the Chaluckah.

The pioneers, however, did not return for the purpose of study alone. The loyalty of succeeding generations of Jews to Palestine and to the Jewish people had developed in them an intense Jewish consciousness. They looked back with pride to the splendid achievements of their people in the past, and resolved to return to their old home so as to prepare for the Jewish people a future worthy of its past.

EARLY TRIALS

The task they undertook proved more difficult than even the staunchest of them had imagined. Palestine had been sorely neglected during the long absence of the Jews and large sections of it had become waste swamp land. The pioneers did not know this until they had settled in the districts and hundreds died of malaria. There is record of one colony which was completely wiped out by malaria. All that remained of it was a graveyard.

In addition to the unfavorable conditions of the land, the colonists were also greatly handicapped by their lack of agricultural knowledge. They had been trained for the university and for the business world, not for the fields. They had been accustomed to the conveniences of cities and towns and not to the hardships of an agricultural life.

The success of the colonization work can be attributed only to the powerful determination of the pioneers to bring about the Jewish National Restoration. For that end no sacrifice was considered too great. They gave up freely not only the material things of life—comfort, pleasure and a comparatively easy existence—they gave their very life-blood.

The first of the forty-six agricultural colonies established in Palestine was Petach Tikvah (Door of Hope). Jews in Jerusalem had also become imbued with the nationalistic aspiration, and, in 1878, a small number of them journeyed to a section nearer the Mediterranean Coast and there founded Petach Tikvah. They were, however, too weak for the work.

When a band of Russian pioneers arrived in Palestine two years later, Petach Tikvah was found deserted. These Russian pioneers, fired with the enthusiasm and zeal which distinguish the Russian Jew, soon rebuilt Petach Tikvah and also founded another colony, which they named Rishon-le-Zion (First in Zion).

From this time on there were constant migrations to Palestine, particularly from Russia, Poland and Galicia, where the Chovevi Zion, "the lovers of Zion," had their headquarters, with branches all over Europe and in the United States. The aim of the Chovevi Zion was to establish agricultural colonies in Palestine.

In 1897, under the leadership of Dr. Theodor Herzl, a new Jewish movement was launched. This movement embodied in purpose the aim of the Chovevi Zion Society and much else besides. The Zionist Movement, as it became known, was not satisfied with establishing agricultural communities merely. It aimed to create in Palestine a *home for the Jewish nation*. It planned to secure Palestine not by war, but through the purchase of political concessions. By means of diplomacy, it aimed to have Palestine "publicly recognized" by the world as the national home of the Jewish people. This purpose was concretely set forth in the platform of the Zionist organization adopted at the first Congress held in Basle, Switzerland.

THE JEWISH NATIONAL FUND.

Perhaps the most important, and certainly the most popular, institution created by the Zionist organization is the Jewish National Fund. This is the Jewish treasury. Its purpose is to acquire by purchase the Jewish land for the Jewish people. Based on the passage from Leviticus, "The land shall not be sold in perpetuity, for the land is Mine," the Jewish National Fund provides in its statutes that no piece of land bought by the Fund can ever be sold to an individual. All land that it purchases in Palestine is the property of the entire Jewish people forever.

The resources of the National Fund, which now amount to over a million dollars, have been gathered from among the Jewish masses—the poorest having contributed his mite to the fund of the people. The principal means employed for increasing this fund are sale of National Fund stamps, collections from National Fund boxes, inscriptions in the Golden Book and subscriptions to the Olive Tree Fund.

The Olive Tree Fund serves several ends. It is a source of revenue for the National Fund, a means of re-afforestating Pales-

tine and providing employment to the Jewish farm laborers in the planting of the trees. Later, when the trees bear fruit and the olives are sold, the profits will be devoted to Jewish education in Palestine.

The Golden Book, too, besides increasing the resources of the National Fund, was intended as an honor roll of the Jewish people, where the names of its great men and women might be inscribed. The National Fund receives the sum of \$50.00 for the inscription of each name.

Zionists the world over have also set aside two days of the year, known as Flower Day and Flag Day, both of which are devoted to securing collections for the Jewish National Fund.

It has become customary to give special donations to the National Fund on the day commemorating the fall of Jerusalem, Tishabeav. This act illustrates well the new spirit of the Jewish people. The day of passive mourning is over for them. The day of revived hope and action has begun.

The Jewish National Fund, besides purchasing land in Palestine, has recently also provided for the building of homes, particularly for the Yemenite Jews, who have come in very large numbers from Arabia.

These Yemenite Jews had lived in Arabia for twenty-four centuries and had come to regard it as a permanent home. But they, too, suffered the tragic fate of the Jew of the dispersion. Notwithstanding the fact that they had been in Arabia for centuries, that during this time they had contributed their full share toward enriching the country, they were persecuted solely because they were Jews, and as Jews were considered an alien people who had no place in the land of the Arab.

In their restored home, Palestine, the Yemenite Jews have proved themselves very valuable to the colonists, as they are more accustomed to agricultural life than the European Jew, and are also more familiar with the customs and language of the native peoples.

LAND DEVELOPMENT COMPANIES

There are some tracts of land in Palestine which cannot be bought in small plots. The purchaser must take over the entire estate. In order that the colonists might acquire parts of such estates, several land development companies have been formed to purchase these large tracts of land and divide them up into small plots for sale to the colonists.

The largest of the land purchasing organizations are the Jewish Colonization Association (ICA) and the Palestine Land Development Company. Estates purchased through these organizations are completely developed, roads are built, irrigating systems provided, trees planted and the land made ready for occupancy before being turned over to the owners. In this way, the land is made productive and begins to yield its owner an assured income before he actually settles in Palestine.

The Achooza and the Zion Commonwealth are American organizations which purchase land on similar plans. The colony Poriah in Galilee was founded by the St. Louis group of the Achooza.

THE WORK OF BARON ROTHSCHILD.

The colonists had a loyal and generous friend in the person of Baron Edmund de Rothschild, without whose material aid perhaps all the self-sacrifice and labor of the early pioneers would have been wasted and many of the agricultural and industrial enterprises would have been impossible.

Large sections of Palestine, especially in the vicinity of the colony Rechoboth, yield an abundance of grapes. The first few years these large vintages rotted away, as there was no place where the grapes could be properly stored or pressed into wine. Now there is a large, well-constructed wine cellar in Rishon-le-Zion, built for the colonists by Baron Rothschild.

The building of this wine cellar has resulted in the development of the largest and most successful industry in Palestine. So profitable has the grape and wine industry grown that the colonists have been able to return to Baron Rothschild a part of the money he loaned them for the building of the cellars.

The colony Petach Tikvah owes a particular debt of gratitude to Baron Rothschild. After its reorganization it was again on the verge of ruin because of malarial conditions due to marshy regions.

After some experimenting it was found that a certain Australian tree, the eucalyptus, had the capacity of absorbing moisture. Baron Rothschild imported a great number of these trees, had them planted throughout Petach Tikvah, and in a short time this swamp and hotbed of malaria became a healthful and beautiful tree covered section.

The same experiment was tried in other marshy sections and everywhere the eucalyptus proved successful. It is interesting to note that the eucalyptus is now known by the Arabs as the "Jews' tree."

JEWISH COLONIAL TRUST. ANGLO-PALESTINE BANK.

Just as the founding of the Zionist organization introduced a broad, statesmanlike viewpoint in Jewish affairs and brought about the adoption of modern means for the attainment of its ends generally, so in the colonies it fostered and brought about the adoption of modern commercial systems.

Zionists realized that while the assistance of Baron de Rothschild had been of inestimable value to the pioneers, a continuance of philanthropic methods would not have wholesome effects on the development of the new settlement. The knowledge that the means

for carrying on their work was dependent on the bounty of one man would in time have destroyed even the strong sense of independence among the colonists.

Some means had to be devised whereby material assistance could be given the colonists on a purely businesslike basis. To meet this need the Zionist organization established the Anglo-Palestine Bank.

This bank is a branch institution of the Jewish Colonial Trust, which was organized to finance the work of the Zionist movement. Through the Anglo-Palestine Bank the colonists are able to borrow large sums of money for building and agricultural purposes. The money is given not in the form of a gift, as had previously been the custom, but as a strictly commercial loan.

During the financial crisis created by the present war, the Anglo-Palestine Bank averted a panic by issuing paper bank notes, which were accepted and discounted at unusually low rates.

JEWISH AGRICULTURAL EXPERIMENT STATION.

In the United States the Government conducts what is known as the Department of Agriculture for the aid of those in the country engaged in agricultural pursuits. It employs agricultural experts to experiment with various products, to cultivate through cross-fertilization, to find just what kind of soil is best suited for each product, and what products each farmer can raise most successfully on his particular soil.

This same work now is being done for Palestine by the Jewish Agricultural Experiment Station, headed by Dr. Aaron Aaronson and founded and supported by a group of American Jews.

The Experiment Station has gained world-wide renown in the agricultural field through its discovery of wild wheat. In fact, it was this discovery by Dr. Aaronson which led to the founding of the Experiment Station. Agriculturists had been seeking this for years, as it was needed for the cultivation of a species of wheat which could be grown in dry regions where highly cultivated wheat does not thrive.

Dr. Aaronson is at present experimenting with the cultivation of this wild wheat. If he succeeds in his work, Palestine will have made an added and entirely unlooked for contribution to the world through discovering the product which will increase the bread supply of the world four-fold.

THE "SHOMERIM."

The colonists have been fortunate in not arousing much antagonism from the native Turks and Arabs in Palestine. The only people who have molested them in any way are the Bedouins, a semi-barbaric tribe.

These Bedouins despised the Jews until recently as physical

weaklings, and made frequent raids upon the fields and vineyards of the colonists. They continued this to such extent that the colonists found it necessary to employ watchmen to protect their property. These watchmen, however, also being Arabs, were in league with the Bedouins and often only aided them in their plunders.

The situation caused the colonists much anxiety. They were at a loss to find means of protecting their property. Finally, there evolved, from among the colonists themselves, what is now known as the Hashomer Organization, the Jewish Guard. This is a group of the bravest and most stalwart youths in the colonies, young men who take upon themselves the safeguarding of the lives and property of the other colonists at the risk of losing their own lives in combats with the Bedouins.

The Shomerim can ride bareback and shoot as well as the Bedouins and better. Such a reputation have they gained for fearlessness that recently an advertisement appeared in one of the local Palestinian papers for a Jewish Shomer to act as watchman over the property of an Arab.

The Bedouins have learned that the new generation of Jews reared in Palestine are not to be classed as their physical inferiors. As they grow to fear and respect the Shomerim, their raids on the property of the colonists become less and less frequent.

EDUCATIONAL INSTITUTIONS.

What of educational activity in the colonies? Is the school being forgotten in the attempt to establish the colonies and to raise a strong, healthy generation of Jews? This is an evil often found among agricultural peoples. But in Palestine, in the Jewish colonies, this evil does not exist.

Education has always occupied the foremost position in Jewish life, and in the Jewish land, the school is naturally given foremost consideration. No colony is considered too small to have an elementary school. The larger ones have in addition kindergartens, higher schools for boys and girls, manual training schools and agricultural schools.

The colony Tel Aviv, situated on the outskirts of the city of Jaffa, boasts of the Herzl Gymnasium, a high school which is considered the equal of European institutions in scholarship standards, and which prepares students for any university. Its students come from almost all countries of the world, particularly from those of Eastern Europe, where only a restricted number of Jews are permitted to enter the higher schools.

A Teachers' Seminary has been established, and just before the outbreak of the war, the plans for the founding of a Jewish University in Jerusalem were completed.

From the kindergarten through to the gymnasium, the language of instruction in all the "national" schools, the schools founded by the Zionists, is Hebrew. With the rebirth of Jewish national life

and the regeneration of the Jewish national soil, has naturally come a complete revival of Hebrew, the Jewish national language. In the colonies, Hebrew has become the language of the market place and of the child at play. It has gradually replaced both Yiddish and Ladino, the latter being a dialect used by the Spanish-Sephardic Jews.

The pioneer in the revival of Hebrew is Eliezer ben Yehudah. He came to Palestine from Russia determined that Hebrew should become a living tongue among the colonists. To set an example, he made the strange announcement that the woman he married must speak Hebrew. Fortunately, he found such a woman and was therefore able to introduce Hebrew into his home.

The rebirth of this ancient national language of the Jews has had a powerful influence in strengthening the sense of unity among the colonists. The Russian Jew, the German Jew, the Arabian Jew and all the Jews who come to Palestine are rapidly being merged in the Jewish Jew.

The schools in the old settlement, that is in cities like Jaffa, Jerusalem, Haifa, etc., are of a different character from those in the colonies. Most of them are similar to the Ghetto institutions—old fashioned Hederim and Talmud Torahs employing obsolete educational methods, conducting classes in small and poorly ventilated rooms under the direction of teachers not particularly well fitted for their work.

There are also more modern schools in the old settlement, those established by the Alliance Israelite Universelle and the Hilfsverein der Deutschen Juden. These are model institutions from an educational standpoint but originally they were more French and German than Jewish in character. Both of these organizations have done praiseworthy work in educating the Jews of Palestine, but as the education they offered was along French and German and not Jewish lines, and fitted the student for European and not Palestinian life, it resulted not seldom in the most promising students leaving Palestine for Western Europe.

Unique among the educational institutions in Palestine is the Bezalel School of Arts and Crafts in the city of Jerusalem. To Bezalel comes the Jewish art student who seeks a means of expressing his art in Jewish form and his Jewishness in art. Instead of trying to find inspiration for his work in adopted lands, among foreign peoples whose inner life he cannot understand, he comes back to his home-land, to his own people, whose life is the very soul of himself.

In the short space of nine years, Bezalel, under the direction of Prof. Schatz, has succeeded in creating the beginnings of a Jewish art. It is particularly famous for the finely wrought silver filigree work which it has produced. Many of these filigree articles as well as rugs, fancy woodwork, etc., have been brought here to America for display and sale. We have seen that the articles made at Bezalel

are not only distinctively Jewish in character but genuinely beautiful and artistic.

Besides being a school of art, Bezalel has become a valuable commercial institution of Palestine by giving employment to hundreds in its rug-weaving, basket making and filigree work shops.

By making it possible for the inhabitants of Jerusalem to gain a livelihood in a dignified way—through the work of their own hands—Bezalel is helping to undermine the evil influence of the Chalucka. It is developing a new sense of independence in the old settlement.

HADASSAH.

An account of the developments in Palestine would be incomplete without some mention of the work of Hadassah, the Women's Zionist Organization of America. Imbued with the same ideal which inspired the colonists, it has undertaken to do the American woman's share in the regeneration of Palestine, choosing Jerusalem for its field of activity. Here, through its trained American nurses, Hadassah provides medical attendance for the sick mothers and babies, takes care of the health of the school children and also attempts to educate the people generally to more sanitary modes of living.

When after the declaration of war, the Jewish non-citizens of Palestine were exiled to Alexandria, Egypt, Hadassah sent its head nurse there to resume the work she had been doing in Jerusalem.

While this account of our institutions in Palestine is being written, the war is still raging. The colonies created out of the lifeblood of the Jewish People, at the expense of the most heroic struggles and sacrifices, are now going through a test of fire.

With its industries destroyed, its youth drafted in opposing armies, crops rotting, with suffering and privation rampant in the land, young Palestine still hopes and still works. Its industries and wealth may be destroyed through this cruel war, but its spirit—the spirit of the Jewish People which made the establishment of the colonies possible—that spirit is indestructible.

After this war, our colonists will resume their task with increased determination and energy. They will rebuild all that has been destroyed and continue to build until the destiny of the Jewish People shall have been achieved.

NO, YOU DO NOT KNOW THE LAND

BY ITTAMAR BEN-AVI OF JERUSALEM

"Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be."

(Deut. xi. 24)

Some time ago, I was sitting in the home of one of the prominent New-York Jews. Father and Mother were not at home; they were travelling, now for the fifth time, in Northern Alaska. I was being entertained by the pleasant chatter of the elder daughter, her thirteen year old brother and her ten year old sister. They spoke to me of America: of its giant buildings in its giant cities; of ball-games; of May parties and June-walks. We were on the eleventh story. Through the spacious windows the golden sunbeams sifted in, made the motes to dance in the Spring radiance, and played on the reddish-blond locks of the little girl. Before us, into the far distance, stretched the panorama of the vast City with its myriad gleaming window-panes...

Suddenly the little boy fixed his blue eyes on my astonished face:

—"Where do you come from?"

"From Jerusalem," I answered eagerly.

—"From Jerusalem?!" exclaimed the boy, his eyes flashing. "From Jerusalem? Where is this Jerusalem? In Africa?"

A smile played about my lips; but before I had time to answer him, the little girl, shaking her golden crown, snapped at her unfortunate brother:

—"You silly,"—she called out in a natural schoolmarm's manner—"do you not know that Jerusalem is in Persia?" And then, turning to me: "Isn't that so?"

With supreme effort I choked my laughter back into my throat, and patiently I explained to my young co-religionists that this Jerusalem of which they had heard is somewhat west of Persia and rather east of Africa. I told them that Jerusalem is situated on the mountains in one of the most beautiful countries of the whole world, a country whose official name today is Turkey, but which will soon be freely designated by its ancient name: "Eretz-Yisrael," the Land of the Jews.

I took my leave; and, as the pale sun sank and twilight fell, I left them richer by a thought they had never heard nor dreamt of before....

* * *

Of course, I know full well that there is no comparison whatsoever between those little friends of mine and yourselves. I am aware, moreover, that I should be making a great mistake

if I indiscriminately charged the Jewish youth of this great land with such total ignorance of things Jewish. I am fully acquainted with the fact that there are thousands of true Jews left even among our boys and girls. They love our past, cherish our country, and long for the fulfilment of our national hopes. This spirit of faithfulness I find expressed most emphatically in "Young Judaea." Yet I believe that the little anecdote is a graphic and vivid indication of the general spiritual condition of the majority of our Jewish-American youth. Whenever I pass along the streets of New-York,—say, on Fifth Avenue, at about five o'clock in the afternoon, and look at the scores of boys and girls walking there, and overhear their talks and their jokes, I, the Jerusalemite, cannot shake off the sad feelings that oppress my heart. Are these then my brothers, these boisterous and frivolous things, whose greatest ambition is to imitate the tricks of Charlie Chaplin? Are these my sisters, these overdressed dolls, brimful of life and laughter, whose only purpose seems to be dancing, whose only ideal seems to be the moving-picture, and whose only thought seems to be ice-cream?

There are a million and a half Jews in this City of New York; you meet them at every step; and for the most part, they are the only ones heard and seen. But in this great sea of Jewish life, in these turbulent waves, how much is there of genuine Jewishness? How many of these Jews give free expression to their Jewish consciousness? How many of them are proud banner-bearers of our national ideals? How many of them give a thought to the glories of the past, and to the possibilities of the future? How many of them are willing to stop, for ever so short a while, in the midst of their business and pleasures, in order to listen to the call of Jerusalem Restored? And how many, pray, would sacrifice an hour a week to study Hebrew, to read the Jewish Bible, to help along the marvelous work of reconstruction which we are undertaking there, yonder, far-away, in the enchanted East of Sinai, Moriah, Lebanon, Euphrates, Moab and the silent Desert?

* * *

But what can I expect of these thousands that are plunged into the abyss of New York, and are slowly being consumed by its tense atmosphere, surcharged with electricity, if even those who have stayed in the fold, and those too who have returned of late years, are still far from possessing a comprehensive knowledge concerning all that touches upon our country and its peculiar life? How many are there, even among the members of Young Judaea, with whom the very conception of Eretz-Yisrael is still wrapt in a vague mist? How many young Zionists are there who have plied me with questions that I should be ashamed to repeat and therefore refrain from exposing? They are firm, indeed, in their conviction, sublime in their national aspirations, mighty in the spirit of self-sacrifice. But they are still groping in the dark to find the road that leads to our land. What wonder that frozen Alaska occupies a more distinct place in their minds than our snowy mountains and our fiery desert?

ERETZ = JISRAEL

- GREATER PALESTINE
- LITTLE PALESTINE
- RAILROADS in operation
- REAL DESERT
- SEAS AND LAKES
- MOUNTAINS
- JEWISH COLONIES & DOMAINS

0 50 100 150 200 Km.
SCALE OF KILOMETRES

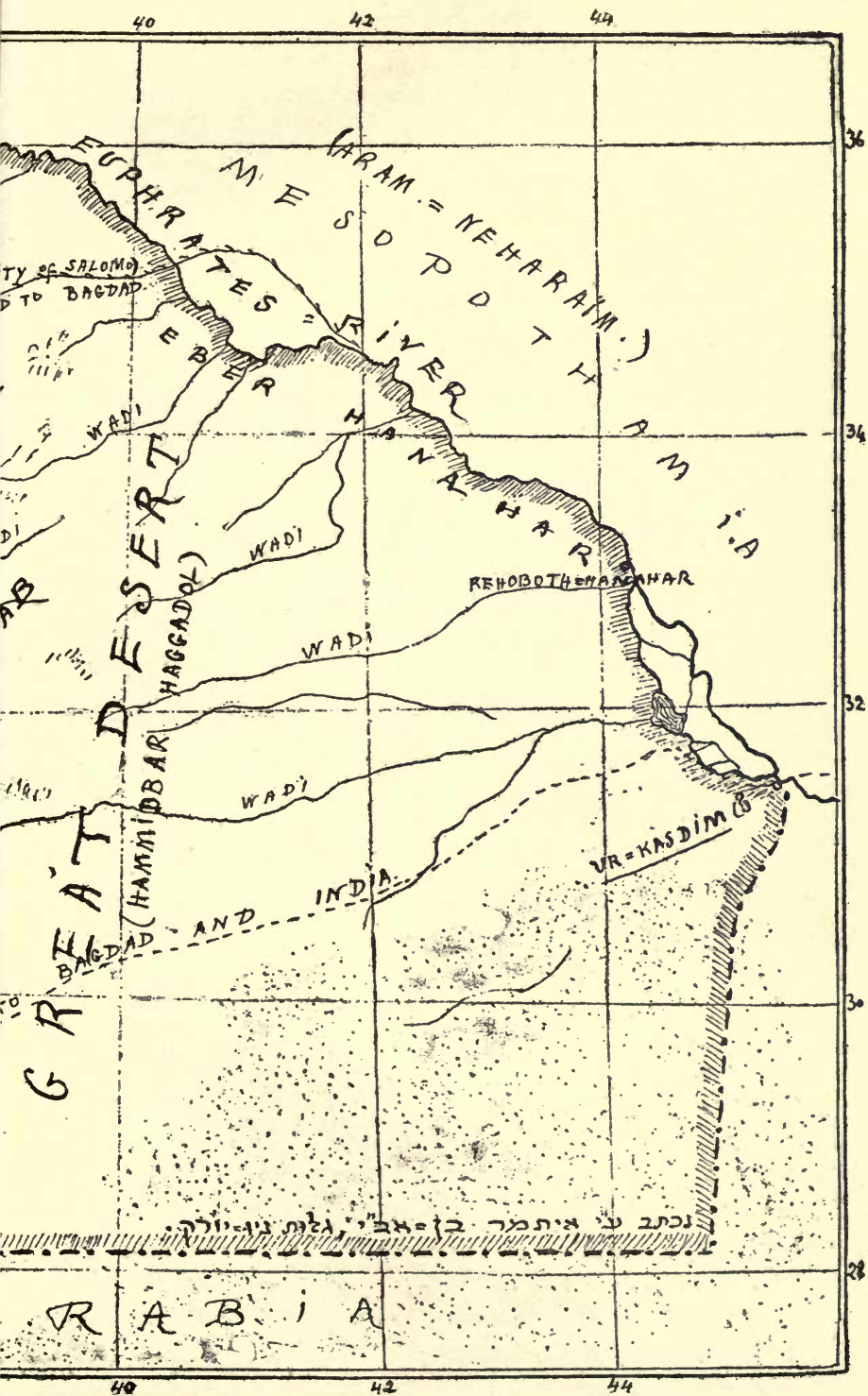
34

31

30

28





No, brothers and sisters, no! You do not know the Land...

You do not know her because even your big brothers and sisters do not know her precisely; you do not know her because even your parents have failed to impress upon you all her pristine beauty, as their parents had impressed it upon them; because even your teachers have forgotten her, almost all of them. They have stripped her of her spring charm, they have deprived her of her rich Hebraic coloring; thus they have turned her into the rattling skeleton of a dead past, having no future, showing naught but a mere chilling shadow of her former self.

And because you do not know the Land, you often believe in things that would make the hair stand on end on the heads of modern Jerusalemites. You believe that she is small and poor, sun-scorched and dust-laden; that she is barren, over-populated, a hot-bed of countless diseases, a haunt of wild beasts, mosquitoes, locusts and scorpions; that the majority of her population consists of uncouth Arabians and repellent barbarians; that the few Jews living there are feeble, old, looking only to die there, intent upon stretching out their hands for alms, and indifferent to the contempt and hatred they are bound to arouse. I myself have heard one of the more enlightened Zionist ladies exclaim: "How can I go to miserable Palestine of today, while the cholera is chronic there, while lepers have the freedom of the streets, while the beggars are there to snatch the pennies out of your hand, while the heat is killing in summer and the tropical rains cause sickness in winter—and so long as there is not even a picture-show at which to pass the evening?"

And this ill-suppressed feeling of apprehension caused by the riddle of an imaginary Eretz-Yisrael is deeply imbedded in the hearts of many, many Zionists, both great and small, not only in New York, but everywhere where Jews live.

It is imbedded in the hearts, you will admit, because there are very few among us who really know the land.

* * *

For example, do you know that the good and beloved land, in whose name I, the Jerusalemite, speak to you, is not quite so small and insignificant as is supposed, but, on the contrary, is vast and far-spreading?

Didn't I laugh when a young American Jew, an ardent Zionist, stepped up to me one day, and, coming fresh from his courses in universal geography, asked me naively if Monaco, San-Marino and Andora were smaller or a trifle larger than my country? And didn't I laugh still louder when, after having set him right, he, in his overflowing enthusiasm, generously conceded to Palestine an area as large as that of Rhode-Island? Many of you, I'll be bound, thought very nearly as he did, and I suppose many of you are inclined to be just about as generous as he was.

However, what will you say, and will you not be astonished, if I confess to you that I laugh at all those—and they are the

large majority among us—who compare the area of our land to the size of the biggish island of Sicily, or to the dimensions of teeming Belgium, Holland, Denmark, or even Switzerland? With these notions, is there any wonder that so many arise in our midst expressing their misgivings as to the future of Israel, in view of the small territory of Palestine, whose soil in most sections has already found masters that are hard and stubborn, unwilling to yield her to us spontaneously?

But no. Neither San-Marino, nor Andora, nor yet any of the above-mentioned countries, can give a fair idea of our land, for hers is a spacious territory, with far-flung boundaries, which might swallow up all of them together, and even twice as much and more. Glance at the map and study it for a spell, and then you will get to know that the stretch of land which you erroneously compared at the most with Belgium, but which corresponds only to the circumscribed space enclosed within the coast and the dotted line, is but a modest section of the real Palestine; for, in very truth, neither Dan in the North, nor Beer-Sheba in the South; neither Jordan in the East nor Canaan and Peleseth in the West, form the definite frontiers of our land. The mighty Euphrates, the Great Desert spreading towards the far East, the Red Sea with its two warm bays, the marvelous Mediterranean, Lebanon and Hermon with their eternal snows—these, and only these, are the confines of Greater-Palestine, our own Palestine, one and indivisible. Heading this article, I of set purpose chose as motto the burning words of the greatest leader in our national history. Read these words over again, and you will learn that they contain the political will of Moses addressed to our people, in full agreement with the lofty dream of our ancestor Abraham. This will, whose validity nothing can shake, became afterwards a guiding line for Joshua the Conqueror, who gave it fresh emphasis in a new testament to posterity. David, in his holy zeal for his people, fulfilled the terms of this testament, sealing it in the blood of the Hebrews. Joab, the generalissimo, made his horses to drink from the turbulent Euphrates, and Solomon, with the insight of genius, built Tadmor in the North, lying south of the river, and 'Etzyon-Gever in the South, at the Bay of Elath, whence his ships set sail for India and Ophir.

And this wide, wide land, which on foot could not be covered in less than forty days eastward, and thirty days southward; which a train would take two days to traverse, has nearly a million square kilometers in extent, something like one and a half times the size of Germany, or equal to about Spain and France put together, certainly larger than both Italy and England. And since I am addressing you, my American friends, you may grasp my meaning more clearly, if I say to you that this Greater Palestine is about one-tenth of the whole of the United States of North America....

Who of you, Young-Judaeans, even if your demands be most exacting, would not be content with such a land?

To be sure, I know there are those who would object: "What is the good of this enormous area, if most of it is desert land?"

Tell them: "There are no such things as deserts nowadays!" Did not France, in the days of Voltaire, declare that Canada was nothing but a few square miles of ice? Did not Russia herself imagine that Alaska was only a dark realm of frozen death? And you yourselves know how bitterly the United States were opposed to the acquisition of the immense State of Louisiana, on the fancied ground of its being an unredeemable desert. Yet today see and behold: Canada has a glowing future; Russia deplores the loss of Alaska; and Louisiana is one of the richest possessions of Uncle Sam.

There are no such things as deserts nowadays. France has redeemed the Sahara and turned it into a province pregnant with untold possibilities; England has redeemed the Sudan, covering it with cotton plantations; Russia has redeemed the deserts of Bokhara, which are now flowing with milk and honey; while Italy did not despise the wildernesses of Tripoli and Cyrenaica, and already the sandy wastes are beginning to adorn themselves with luscious grass.

But granted that the calumnies of our foes and the imaginings of some of our friends are true, can we, the beggar-nation of the world, we who are poorer than rocky Andora, Lilliputian San-Marino and Negro Liberia, can we afford to refuse even a desert, if we but had the chance to take it, if they but let us have it?

In ancient times, you will remember, the desert served us well. It was a wall and a fortress against repeated invasions. It can, it will, serve us just as well in times to come. By all means, let it be a desert, so long as it is ours—our veriest own....

* * *

Probably you do not know that even the little we found at the beginning of our colonizing efforts was not much more than a desert. Sand-hills stretched from the coast and shifted as far as "En-Hakkore," where Samson of old slew thousands of

Philistines with the jaw-bone of an ass. The sad spirit of solitude and desolation hovered over the awesome domain from "En-Hakkore" onward. Noisome weeds, briars and thistles, parched clods and burning sun-darts, imparted to the place a deadly aspect. Jackals and foxes, serpents and scorpions, ravens and owls, were the only inhabitants of the entire region, and but seldom were a few solitary Bedouins or banditti seen to pass through. Then our pioneers came, thirty-five years ago, and redeemed this very "desert," for fertile land was denied them by the natives; and they removed the stones and cleared the thorny growth, and hedged it about with cactus and dug at its centre a deep well.

How beautiful and idyllic is the tale of this well! How many legends were woven around it, how many songs were composed concerning it! Until this day, listening to the babbling sound of

its waters, one fancies he hears the story of the drought and thirst which tormented the patient diggers during the first month. Inch by inch the spade penetrated into the ground—but no water. Water had to be hauled on horseback from outlying hostile villages or far-off Jaffa, on rides lasting several hours; no more than enough to quench the thirst; none at all for washing purposes, for the burning sand was their only cosmetic. At length, on a hot summer-day, when the sunrays blended into the hazy gloaming the point of the pick slipped into something soft: Water! Murky water, and not very sweet, but water nevertheless! The ancient Hellenes, on seeing the sea from afar off, when returning from their Persian adventures, did not emit a more jubilant shout than did the creators of Rishon-Leziyon.

Yes, Rishon-Leziyon. Is it not a beautiful name? Does it not tell the whole tale? Were you to see it to-day, this first and foremost of our colonies, on her sand-mound, submerged in the ocean of her trees, gleaming with the abundance of her fruit, fertile and florescent, her happy smile reflected in her white walls and reddish roofs, humming with the noise of her many farmers, bleating flocks and frolicking children, drunk and intoxicated with the light that floods her, as well as with the boundless freedom of her overflowing Hebrew spirit,—were you to see all this, you would not believe that this is a new creation of that spirit, but a pleasing memento of our long-flown past, when heavy clustering grapes, milk and honey, fig and olive trees, dates and pomegranates, cheered the heart and gladdened the eye of a Deborah and Barak, an Isaiah and Ahaz, a Hasmonean or Maccabean.....

* * *

And at every step in this land, wherever our foot treads, wherever our influence reaches, we have changed this "desert" into a paradise. The swamps by the Yarkon stream, which used to be breeding-places of yellow-fever, we have changed into a dense forest, into the largest and richest of our present-day colonies, namely Petah-Tikvah, with a population of 6000 souls, and an aggregate value of 6,000,000 dollars. Out of the swamps of the Sharon and her accursed sands we have created Hederah, surrounded with woods, reaching down to the coast, the chief point of interest in which is the large cemetery containing the white tombs of the martyrs of the new settlement; Zichron-Ya'akov with her blooming gardens; Atlith the fair-one, with the ruins of her ancient port and her modern experiment-stations. Among the pointed rocks of Upper Galilee we have constructed Metullah characterized by her Swiss beauty of landscape, whence may be plainly seen the waves of the Mediterranean, the eddies of the Litani river, the blue thread of the Jordan, the mirror of the Genesareth lake, and the round summit of Mount Tabor. On the Galilean highlands, we have also established Rosh-Pinah, whose mulberry trees feed tens of thousands of silk-worms; and in the valley of Esdraelon whose soil is perhaps the most fertile in the

whole world, we have erected Merhabyah with her undulating ocean of golden corn. Between Jerusalem and Jaffa, on rocky hills, Har-Tob is outlined against the sky, filling the air with the redolence of her roses and the fragrance of her lilies. And 'Ekron in the Shefelah dazzles our eyes with the color-riot of her fruits, the latter belonging to all countries and climes. Even in the extreme South, towards Idumea, with her sun-parched solitude, we have displayed our strength, and out of the drought we have forced fresh sap, a deeper green and colors more vivid than anywhere else in the land: making the blighting sun there a blessing. Ruhama is the Hebrew name of this new Beer-Sheeba.

Only the "Great Desert," which still fills us with apprehension, we have not touched for good or ill.

* * *

Thus, little by little, in the course of thirty-five years of struggle and sweat, in spite of haunting despair and continuous dangers, and in the face of obstacles and hindrances such as could not be foreseen, the land became garnished with beautiful settlements, Hebrew in speech and spirit. And thus we see to-day, lifted above her hills and spreading over her plains, by the side of her blue lakes and her native sea, alongside the sweep of her rivers and the song of her wells, between the débris of her past and the dreams of her future, fifty-seven Jewish villages, fifty-seven throbbing centres of life, which grow progressively from year to year, absorbing their neighbors and giving rise to ever new settlements. And thus was our country once more restored to practically her former state!

* * *

You do not realize what wondrous sentiment seizes me and other Palestinians when we traverse our land towards the four winds. At almost every step we pass by some Hebrew home, some Hebrew quarter, some Hebrew settlement, some Hebrew village, some Hebrew City. At times our feet do not cease touching Hebrew soil for hours and hours. If you see at the dim horizon, by the side of the road leading to Jaffa, two straight lines of tall eucalyptus trees, and among them serene edifices, be sure it is Mikveh-Yisrael, the centre of agricultural education. At times, one sees in a broad field a solitary building, half-empty, surrounded by tender plants, pointing to the foundation of a new colony. And at times, there is neither building nor young trees, only fallow ground, and six or seven Yemenite Jews, with their swarthy laughing countenances, the pistol in their belts and the pick in their hands, watching and clearing the field, which is a sign that the farm was bought but the day before.

You travel on the little snail-like train from Jaffa to Jerusalem, in the company of French, English, German and American tourists; you all peer through the train-windows at the landscape; you behold the Shefelah with her golden oranges, the foot of the blue-peaked Judean mountains; here and there proud palms, lifting their leafy crowns heavenwards boldly, like fans;

groups of storks, black-and-white, flitting to and fro over the fields of wheat and sesame. Suddenly, there is a stir of sensation in the train: there is whispering, chattering, querying and wondering, and the local Cicerones—Arabian dragomans—answer and explain:

—“What’s that over there on the left?”

“A Jewish village,” the dragoman replies to his Christian questioners, “the Hebrew Ben-Shemen.”

—“And over there, to the right?”

—“A Hebrew village,” the dragoman rejoins, “old-new ‘Ekron.”

—“And who are these stalwart men, with their kerchiefs around their heads, riding on horseback at a swift gallop?”

—“Hebrew ‘shomerim,’ who race from colony to colony to guard the Hebrew farms against the assaults of lusty bedouins.”

Thus it goes all along the way. Settlements and villages, farms and estates all in Hebrew hands;—sometimes surrounding completely the native holdings. Can it be that the land has already been re-conquered by the Hebrews? Are the glorious days of Joshua restored?

When the train stops at Har-Tob, once a Christian mission to the Jews but now one of our most productive colonies, a dark-complexioned girl is apt to step up to the window. Let us take a look at her: olive-skinned and with features enhanced by oriental expressiveness, her eyes seem to recall the scintillating pools of light which Miriam might have owned; her wayward locks seem worthy to grace the Amazon head of a Deborah; her form is tall and slender as of an imperious Judith; her speech ripples forth with the bubbling sweetness of a Huldah; while her smile is serene in its wistful pathos as that of the daughter of Jephthah before her immolation. In her hands she holds a bunch of flowers, which she lavishly bestows upon any Hebrew traveller who chances to ask for them: blood-red anemones; golden daisies; milk-white lilies; violets and roses, the pride of Har-Tob whose fragrance intoxicates the senses. Who is this fair maiden?

She is a Har-tobite, a Sepharadi girl, scion of those aristocratic Jewish families that had early settled here and embellished the country-side in keeping with their own spirit of esthetic refinement.

And the foreign tourists join in the smile with which all greet her—it is a smile of sympathetic understanding: the times of Joshua are upon us indeed....

* * *

And now we are near Jerusalem. Jerusalem the Beautiful; Jerusalem the Best-Beloved, which I would not exchange for the richest city in the world, so much do I love her. They all, whether new-comers or old residents, stand up as if spell-bound, and a mighty yearning gleams in their eyes: Jerusalem!

One fancies that even the train approaches the Holy City with solemn reverence; her syrencall is a shout of exultation and proud greeting, for here, every stir in the radiant atmosphere makes itself felt as the mysterious urge of all that is sublime and exalted.

There, there she is before your astonished gaze as she looms up, white and fresh in the fading softness of her sinking sun, above her ten garden-embroidered mountains. There, there she is with her towers and minarets, with her wall languishing beneath the burden of her past, with the stone-slabs of her square-buildings, with the ancient olives crowning her horizons, with her skies bluer than the waves of the sea; and with her calm: that characteristic calm of the Jewish Orient brooding all over her, as she lies cool in the temperate breeze. Such is she, Jerusalem, the much-desired Yebus.

There are cabs waiting at the station, but very few in number; why are there not enough cabs?

—"Because to-day is Friday," remarks the dragoman.

And while the cabs roll onward in the thickly-curling dust towards the city:

"Why are most of the shops closed? Is it the custom to close them at five o'clock?"

—"No; because it is Friday, and most shops belong to the Jews."

And peace, undisturbed peace, reigns everywhere. The streets are almost empty—why?

—"Because the Jews are gone to the Synagogue and most of the inhabitants are Jews."

Has the messianic era dawned? No, not yet! Nevertheless, the city is already, to a very large extent, Hebrew in character. Everywhere, Hebrew signs; on every wall and gate, posters in Hebrew; and it appears almost as if all the passers-by, even Christians and Moslems, were at this hour garbed in Sabbath-vestment, as if their very faces were beaming with the pervasive Sabbath-spirit. The night is past, the matchless Jerusalem night known for its jet skies, jewelled with leaping star-light to the far edge of infinitude. The sun has arisen, and all the Jews are hurrying to and fro, clothed in their festive garments, according to the traditions of the lands they hail from; while the boys and girls swarming through the streets fill the air with their tripping Hebrew conversation.

—"Are these too Hebrews?"

—"Yes."

—"And what is this they speak?"

—"Hebrew."

—"Is that so? Is it possible that all these thousands speak the language of Jeremiah and Zedekiah, Amos and Hillel?"

And then—I myself heard it—the dragoman sets about explaining to these surprised foreigners the story of the “Great War,” antedating the European war, the war waged by the Hebrew language against the German language within the schools of the Hebrews:

—“This happened,” thus runs his tale, “about a year, or a year and a half, ago. One fine morning the voice of song rang through the City, waxing in intensity every moment. Everyone rushed to the windows, to the doors. We looked and saw an impressive procession of boys and girls, headed by drums and trumpets, with white-and-blue flags in their hands, fresh flowers on their breasts and coat-lapels, motley ribbons in the hair and around the arms, and Hebrew songs in their mouths. What had come to pass? All these children went on a strike of their own accord, leaving the “German” schools (the latter too were Jewish, but the language of instruction was German) and resolving not to return to their lessons until the German language was banished and the Hebrew tongue put in its place.

Such was the dragoman’s account to the foreigners. But we who were with these children, marching in their procession together with their self-sacrificing teachers, the latter preferring to lose their positions and salaries in order to lead this child-rebellion, we shall never forget the solemn hour of this public demonstration, an hour pregnant with new possibilities and prophetic of wonderful things yet to be. How pleasing in those days the sight of this new generation all agog with schemes that criss-crossed each other. How genuine was the spontaneous enthusiasm; how charming even the irresponsible follies of youth, in which there mingled a dash of characteristic audaciousness, that wholesome buoyant “Chutzpah” of the latter-day Palestine which we have created. With what warm indignation did the pupils tear to pieces their German text-books and copy-books; with what glee did they scatter the bits to all the winds; and with what utter devotion did they vow never to submit to the sway of any foreign tongue.

We were but a small people then, at most a hundred and fifty thousand souls, during this our “Great Hebrew Revolution;” we were, nevertheless, a people in the full meaning of the term, a people that, once again after the desolation of the past, emphasized its own national existence, not in the Diaspora but in its own land, not as an undifferentiated aggregate of men and women, but as Hebrews, cherishing first and foremost their own individuality:

“Ho, ho! Let us sing!
Let our gladness ring!
This is a day of light—
To-day we won our fight
Against the foe!
Let us celebrate in joyous song
Our people and our holy tongue—
Three cheers! Ho, ho!”

This was the song composed and sung by our young people after their victory. This is the ringing echo of Awakened Zion!

* * *

You cannot form a correct idea of the great pleasure which Palestinians, both great and small, derive from sitting on their door-steps, near their vine or olive-tree, while the panorama of their ancient land, replete with suggestions of patriarchal times, stretches before them in all its variegated richness. You cannot imagine what pleasure it is for these modern Hebrews to walk along the way and think: "here Judas Maccabeus passed by of old; there Deborah defeated Sisera her foe; here fell prostrate the Greek Nikanor; and yonder stood Bar-Cochba till he breathed his last."

Neither can you know how moved the Palestinian heart is at the sight of those hills and valleys and flowing rivers, whose every clod, whose every drop, is epic of the wondrous past of our people. Upon Mount Olive, Isaiah spoke, and there his voice still seems to ring forth in clear accents. In the "Hatzar-Hammattarah," the court of prison situated beyond the wall of Zion, Jeremiah raised his lament, and his weeping voice seems to wail through the ages. Proud Nebo looms afar on the blue ridge of the Moabite mountains; and it is not difficult to imagine that Moses is still standing there, fastening upon us his prophetic gaze. And if your fancy casts its subtle net into the rippling waves of the Jordan, it may haul forth from its depths the ghosts of Joshua and Jericho.

Or do you think you can have an adequate impression of the "Kothel ha-Ma'aravi," the Weeping Wall, this unique and significant national relic, the symbol of our former power and present endurance, with its gigantic slabs of hewn stones, time-worn and bearing the marks of myriads of clinging hands? Imagine one of the New-Hebrews standing at the foot of this sacred wall; what must his thoughts be! On its bold crest the heroic soldiers of Ben-Gorion and Johanan of Gush-Halav poured seething oil upon the panic-stricken Romans, and at its base the present-day combatants, descendants of those olden fighters, pour out their scalding tears while vowing with iron determination to work for a glorious future.

Tell me, you Young-Judaeans, in what nook or corner of this wide, wide world will you ever come upon monuments that shall speak to your hearts as those numerous Palestinian monuments might, which tell the tale of our past? Where else will you find a "Yad-Abshalom," reminder of Absalom's uprising against his old father, which displays the peculiar charm of its slanting form in the Valley of Jehoshaphat? Where else will your hands touch the tombs of Hebrew kings, of prophets and scribes? Where else will your eyes alight upon mementoes of the dim beginnings of our nation's life, such as were found in the newly-discovered ruins of cliff-crowning Yebus, thanks to the generosity of our maecenas Rothschild who subventioned the Jewish explorer Captain Weil?

And where will your memory be stirred more mightily, and where will your imagination take a bolder flight, than by the breakers of the Sea of Jaffa, that dash themselves with foaming fury against the forbidding rocks, which our rafts and merchantmen used to brave, sailing as far as Tyre and Sidon, and even further to Tarsish of West-most Sepharad?

* * *

And what tale will even the Present recite to you! Populous Tel-Aviv, for instance, with its graceful villas, with its water-tower discernible from afar off, with its white-walled College resembling a battlemented fortress, with its asphalted Herzl Street always thronged with gay crowds, with its children of both sexes indulging in merry sports, and its tiny park lined by young palms and sycamores overlooking the azure sea. And to complete the picture, there are the posters in large Hebrew letters, the announcements of the moving-picture shows for the evening, the promised reels freshly arrived from Paris, and men and women feverishly catching up the new editions of the Hebrew dailies. Is this not a Nice, but a Nice transplanted in Hebrew soil?

Still more vivid will be the tale of any Jewish colony, with the alarm-bell on its vantage-point, with its lumbering mail-coach from the near-by city, with its farmers happy in the lassitude of the evening, with its pale moon smiling ironically through space and pouring out its fluorescent radiance upon the sleeping landscape far and wide.

And if this is insufficient, there is the mute and eloquent testimony of this Jewish maiden, blonde-haired and blue-eyed, daughter of the Galuth bearing still all its ear-marks, and yet already different. There she sits in her little hut in the vineyard, built of thatch, her needle-work in her lap, her watch-dog who answers to the name of "Goliath" by her side; while a few yards away laborers of both sexes, clad in light Arabian garments, are gathering the heavy clusters of grapes, which they pack into hundreds of baskets, singing all the while spirited Oriental songs, braced by the clear air that seems as if steeped in future hope. The very sunbeams pour into them new life, the wholesome natural life of free men living on their own soil.

Behold, a small people bidding fair to become once again a great people.

* * *

Up then, Young-Judaeans, go forth and tell in clarion notes the glad tidings: "Eretz-Yisrael IS!"

Go forth, and in the name of the hundred and fifty thousand Hebrews of Palestine, lay bare before your elders, teachers and parents, this new-America—namely, this **Greater-Eretz-Yisrael**, so fair, so vast, so rich, so replete with promise.

Tell them that never did the rank and file of the people forget this land; that there was no period, even after the destruction of the Temple, but there remained a few Jews in the land; that Peki'in in Galilee and Shechem in Ephraim still harbor a fine and

proud remnant of Ancient Hebrews; that the Yemenite Jews, who are the far descendants of the Ten Tribes exiled in the time of Ashur, never departed from our enchanted East, preserving in Yemen, forty-days journey southward, the cherished traditions of old.

Tell them, that the Lebanon stores iron and coal, that the Sinaitic peninsula is full of copper and lead, that the Plain of Jordan and the sun-scorched Vale leading to the Red-Sea yield mineral oil; that the Dead Sea is alive with sulphur, mercury, asphalt, bitumen and phosphorus.

Tell them that the great Euphrates rolls with its waters fine gold-dust; that basalt and granite are scattered all over the desert; that there is even marble to be found here and there, and many other minerals that have not yet been brought to light.

There is no country on earth so well provided with water by nature; only that desolation and utter neglect sent the water back into the bowels of the earth, beneath the sandy wastes and into the recesses of the Wadis; that with a little will-power and some outlay of money, with an uninterrupted stream of pioneers, all this hidden water will well up once again, irrigating the forlorn stretches, causing the green things to sprout forth, regenerating the old pastures, and fertilizing groves and forests.

Cotton, Olives, Turkish Tobacco, African Rubber, Brazilian Banana, Indian Pine-apple, and all imaginable fruits and products, have been found to thrive in Palestinian soil as the result of the first experiments instituted for this purpose. All that is needed is that the Jews come from everywhere and join in the work; that they come in masses; for Greater Eretz-Yisrael, as I have described it for you, can shelter not only a paltry million; not only the entire Jewish nation of today, but even scores of millions, if we but will, if we but grow, strive and aspire.

* * *

Even before the outbreak of the present world-war, my little map will tell you that the English planned to build a railroad from Egypt to Mesopotamia, and from thence to India, through Southern Palestine; at the same time the French projected to continue their existing railway from Beyruth-Damascus to the self-same Mesopotamia and from thence onward to Persia. And the Turks, too, desiring to lord it over neighboring Arabia, had already constructed a track from Constantinople and Damascus as far as Medina and Mecca, this line passing right through Eretz-Yisrael.

For Palestine, to our great fortune, is situated at the focal point of three worlds, between progressive Europe, populous Asia and dusky Africa; and all the three must needs meet here. Shall we then give others the opportunity to build that which we can and should build ourselves? Shall we leave it to others to settle upon and appropriate that which we can and ought to acquire for our people?

No, a thousand times no! My brothers and sisters, members of Young Judaea, I charge you to redouble your efforts, following in this the example of your pioneer brothers who went before you, and join ever new forces in behalf of our work of restoration.

For each new house which we erect in our land, each new garden, each new vineyard or field which we plant and sow, each new centre which we create and each new soul which we re-create, will bring us a step nearer to that coming era in which the glories of Yesterday and Tomorrow will meet.

We are an One People, whether conservative or liberal, whether Ashkenazi or Sepharadi, whether Rabbanites, Karaites, or Shomronites, and Zion is our One Aim. Once the war is over, and the upheavals caused by it are past, the freedom of the seas will be re-established and new horizons will open before us. Then a new flux of eager pilgrims will start for our country, and there, in our beloved East, there in our own land, we the Hebrews of long standing and you the Hebrews to come, will unitedly lay our hands on every spot which once belonged to us: from Sidon to Sukkoth, from Tadmor to Ur-Kasdim, from the Mediterranean to the Red Sea, from the mighty Euphrates to the far-stretching Desert, the Desert as yet empty and solitary, but rich despite its seeming poverty and fresh in its unused vigor; the Desert dear to me above all things, for in the baffling mystery of its hiding-places I discern the footprints of our brethren, blood of our blood and bone of our bone, the tenacious remnants of Jerusalem, laid low by the ruthless tyrant, namely: the Tribe of Bene-Rehav whose men exact a heavy tribute, until this very day, from all the Mohammedans traversing their territory on their way to Islamic Mecca....

No! You do not know the Land!

Translated from the Hebrew.

PALESTINE AND THE JEWISH DISPERSION.

*"O May the Salvation of Israel
Come from Zion" Psalm XIV, 7.*

BY D. DE SOLA POOL.

What is the influence of the work being done by the Zionists of Palestine on the Jews dispersed over the rest of the world? Although Zionist work in Palestine has begun to realize its possibilities only during the present generation, we, the Jews outside of Palestine, are already gathering the harvest of the first planting. Our Zionist work in Palestine is creating and exporting for us in our Galuth something that is more important than Jewish agriculture, and that is, Jewish culture. In Palestine alone is this true Jewish culture being created to-day. Such a claim seems at first sight to be an exaggerated one; but a brief consideration of some of the main elements of culture will show that it is fully justified by the facts.

JEWISH ART.

What is the Jewish art of the Diaspora? Is it the grotesque medieval wood-cuts which disfigure our modern Haggada service books? Is it seen in the sketches of the sepulchre of Rachel our Mother, or of the Temple, which are sent to us by the non-Zionist Palestinians living on the Chalukah? Is it to be traced in the uncouth style of book-binding or the unsightly ornamentation of the title-page which is exported with Jewish books from Wilna or Warsaw? Can we look for it even in the paintings of a great Dutch Jew like Josef Israels, or an English Jew like Solomon J. Solomon, or of a German Jew like Max Liebermann? Is there Jewish art in the pagan-classic or Moslem-Moorish architecture of our American synagogues? We can claim neither the hideous products of Ghetto art nor the aesthetically beautiful work of a Josef Israels as being true Jewish art. It is often contended that the work of a Lilien, a Hermann Struck and other Zionist artists who depict by preference Jewish scenes, is Jewish art. But there is more of Aubrey Beardsley than of Jewishness about the work of Lilien, and in Struck we have the German etcher with intense Jewish sympathies. German, Russian or English art, even when produced by a Jew, and when picturing Jewish scenes, is Jewish only incidentally. Essentially it remains German, Russian or English.

The work of the artists who have flourished in cloudy Holland is distinguished on the whole by chiaroscuro, Dutch atmosphere and Dutch motifs. So also should our Jewish art be an expression of Jewish environment, an art in which the sky and air and life of Palestine are an indispensable inspiration. Until the Zionists founded the Bezalel School in Jerusalem, there was no Jewish art in the true sense of the term. To Professor Boris

Schatz, the originator and guiding spirit of our School, belongs the glory of beginning the development of an intrinsically Jewish art. Motifs of essentially Jewish life are created and developed there. He has formed within the School a museum of the flora and fauna of the Holy Land to enhance the inspiration of the land. Even the very letters of our Hebrew alphabet are given artistic value and are used for decorative design.

In such ways, Palestinian Jewish feeling is becoming predominant in the creations of the Bezalel School. There, under our very eyes, an art is being developed which is Jewish in conception and execution, feeling and motif. It is not simply a German or an English art Judaized, but, being created by Jews living under Jewish influences in a Jewish land, it is originally and inherently Jewish. As yet, it is in its beginnings; but the works of the Bezalel School were rapidly increasing in number, importance and artistic value before the war, and were finding a place in Jewish homes in all lands of the Galuth. We Jews of the exile are no longer mere parasites on the art schools of the world, everywhere copying and learning from others, while adding nothing of our own. Through the Bezalel School, we have begun to give the world beautiful examples of our own Jewish art, created and inspired by a free Jewish life in Palestine.

JEWISH MUSIC.

Conditions are similar with our so-called Jewish music. Famous composers of Jewish birth, such as Meyerbeer, Halévy or Offenbach, have not written and do not write Jewish music. Brilliant artistes, such as Mischa Elman or Harold Bauer, do not play Jewish music. They write or play the musics of Russia, Germany, Italy or France. In our synagogues there is music that is usually called Jewish. But the synagogue music is Judaic rather than Jewish, that is, it is usually the music of environment Judaized, not uniquely and originally Jewish music. We have also the music of Yiddish operas or Yiddish lullabies and folk-songs. But these are Yiddish music, that is, music built up on Judaized versions of Slavonic modes, and they give melodic expression to the soul of the weeping Ghetto, not to the soul of the free Jew.

Again, we are compelled to look to the Zionists of Palestine for the development of a truly Jewish music which shall be something more than a Judaization of the musical modes of our Galuth environment. The beginnings have already been made. A Jewish Conservatoire of Music has been established in Jaffa. Abraham Zevi Idelsohn has published a collection of one hundred all-Hebrew songs,—songs for children, for their games, for the school-room, lyrics of nature, marches and national songs. These songs, with their Hebrew words, Hebrew spirit and beginnings of Hebrew melody, are being exported from Palestine to Hebraize and Judaize our young in the Diaspora. To bring to full development a truly Jewish music, determined in its Jewish character by the national

Jewish life from which it springs, will take more than a decade or a generation. But that development is going forward among the Zionists of Palestine, where alone in the world the environment is essentially Jewish.

JEWISH LITERATURE.

A third element of Jewish culture which is receiving a new birth in Palestine, is Jewish literature. The long centuries of Galuth have produced a wealth of Jewish writings, consisting mainly of a development of our ancient religious masterpieces. While Jewish national life on its own soil produced the Bible, Jewish denationalized life in the Galuth has produced commentaries. It is true that there have been occasional outbursts of passionate song in the exile; but even these were usually called forth by the longing for Palestine and renewed national life in our own land. Of secular literature the Galuth has produced next to nothing. Even such splendid modern products of Jewish literature in the Diaspora as Graetz's History, written in German, or the Jewish Encyclopedia, written in English, are Judaic rather than Jewish. They represent the German scientific method Judaized, not an originally Jewish spirit and method. Fine as is the religious literature that is the glory of our exile, the Bible proves that we could achieve far better did we have our own Jewish land with a national Jewish culture in that land. It is to the Zionists in Palestine that we must turn for the foundations of a national Hebraic literary culture, which shall be more characteristically Jewish than are the works of a Zangwill or a Georg Brandes.

It is true that the first developments of modern Hebrew had their home in Russia and Germany. Extraordinary efforts were there made to make it the medium of Jewish literature. Books, magazines and newspapers appeared in Hebrew. But so long as it developed in those lands, it was exotic and the literary tongue of only the learned few. It could not become the vernacular. In Palestine, through Zionist perseverance and faith in an ideal, Hebrew has become the daily and the official language of the colonies. The children in the streets play in Hebrew, for it is their mother tongue. There our language has lost the stiffness and artificiality which were inseparable from it so long as it was a literary hobby, and it has developed a vocabulary and power of expression which fit it for all the needs of daily life. To-day, it is no longer the Jews of Russia who are teaching Hebrew to the world, but it is the Zionists in Palestine. To Zionist Palestine we must turn for Ben Jehuda's great dictionary of the Hebrew of all ages. To the Zionists of Palestine we turn for the Va'ad Hala-shon, the academy formed to standardize the language. To Palestine we turn for the Jewish National Library, founded and supported in Jerusalem by Zionist enthusiasm and vision. May we not see in these revivals of true Jewish culture a fulfillment of the Biblical word *Ki mitziyon tetze torah*—truly from Zion is going forth instruction?

JEWISH LIFE.

Yet more. Art, music and literature cannot alone constitute the culture of a nation. In a broader sense, the national culture includes every act and attitude which gives character to a people. Have we Jews outside of Palestine a Jewish culture in this sense?

To a certain extent we seem to possess it. The Jewish culture of the masses is expressed partially by religious celebrations, the Yiddish language, traditional Jewish dishes, Jewish humor, and the other characteristics which are typical of our thickly settled Jewish districts. But a moment's reflection shows how little these are purely Jewish. In every detail of this life, we see the unfortunate results of a too rapid superimposing of American culture, sadly misinterpreted, upon an abnormal form of Jewish culture. Colloquially, we talk of the East Side, Williamsburg or Brownsville, as Jewish centres. But did Jews form one hundred per cent. of the population of such districts, these districts could never be anything else than American. The elements of general culture in them are all American. The language, the streets with their crowded tenements, gaudy stores, screaming newspapers, thundering elevated trains, garish and aggressive advertisements, the games of the children, the popular interests, political discussions, all these and a thousand other elements of the general culture, are copies of American life, tinged with a slight, and usually objectionable, so-called Jewish coloring.

It is no less true that were Jews to form one hundred per cent. of the population of New York City instead of twenty per cent., a truly Jewish life based on a truly Jewish culture would be just as hopeless of realization in New York City as it is in any city of the Diaspora where the Jews form a tenth of one per cent. of the general population. Even the Jewish agricultural colonies in America are not truly Jewish; they are American farming colonies, Judaized.

The creative source of national Jewish culture was destroyed at the breakdown of the Jewish State nineteen hundred years ago. In all the subsequent centuries of life outside of Palestine, we have not been able to create a culture in its broader sense which we may call truly Jewish. Where then are we to look for these characteristics of national Jewish life which together comprise Jewish culture in the wider sense of the term? The weakness of Jewish culture in a foreign environment, even under favorable circumstances, gives us as the only possible answer,—our Jewish settlement in Palestine.

For it is in the Jewish colonies of Palestine alone that there is the possibility of developing a completely Jewish life, freed from the cramping and unbeautiful influences of the Ghetto, and freed also from the overwhelming non-Jewish influences of an alien environment. In the Palestinian colonies founded by Zionists the chief problems of the Diaspora do not exist. There is no Sabbath problem, for the recognized day of rest is the Jewish Sabbath. There is no difficulty in observing the Jewish dietary laws, for no others are recognized. In those colonies there is no soul-deaden-

ing routine in teaching Hebrew as a dead and not-understood tongue, for the language of our religion is absorbed with the mother's milk.

What Jew would not be thrilled at seeing in our land this beautiful, free, normal Jewish life from which the Ghetto look of fear and the Ghetto bend have disappeared? We have known of Jews who had been proud of their almost complete assimilation in our exile, turn to Zion as the hope of Jewry, after one visit to the Jewish colonies in Palestine. What converted them was not historical sentiment, nor Biblical tradition, nor sacred names and shrines; it was the discovery of something unseen in any land of our dispersion—the true type of Jew living a free Jewish life.

This that we see to-day in Palestine in being, was twenty-five years ago the vision and the dream of Achad Ha'am, a pioneer thinker of our national revival. He foresaw that our Zionist colonies would become: "A national spiritual centre of Judaism, to which all Jews will turn with affection, and which will bind all Jews together; a centre of study and learning, of language and literature, of bodily work and spiritual fortification; a true miniature of the people of Israel as it ought to be. . . . so that every Hebrew in the Diaspora will think it a privilege to behold just once the 'centre of Judaism,' and when he returns home will say to his friends: 'If you wish to see the genuine type of Jew, whether it be a Rabbi or a scholar or a writer, a farmer or an artist or a business man—then go to Palestine and you will see it.'"

We are living this dream to-day; for this is what is happening with growing frequency, as the Jewish type now in the making in the Zionist colonies of Palestine becomes more numerously represented and more clearly defined.

JEWISH EDUCATION.

The influence of this new wholly Jewish type is growing more and more potent in radiating general Jewish culture throughout the world, and in giving to the Jew of the Diaspora the long looked for standard of what constitutes a Jew. The most important factor in this influence is Jewish education. The Zionist schools and colleges in Palestine, such as the Tachkemoni School in Jaffa, the Gymnasium in Jaffa, or the Teachers' College in Jerusalem, are creating a standard of truly Jewish education. The Hebrew Bible and the Talmud are the foundations of the whole course of study. The teaching of history culminates in an appreciation of our Jewish heroes and the meaning of our survival. The teaching of geography leads to a familiarity with the heights of Carmel and Hermon, the glories of Galilee, the hills, valleys and streets of the Holy City. Even such unsectarian subjects as mathematics, Latin or Greek are there taught through the Hebrew medium, which gives to them a Jewish atmosphere. The field of education is universal, but its spirit and its aspiration are Jewish. The influence of these schools is penetrating the Jewries of the world, and revealing to them a new

conception of Jewishness in education, possible of realization in its completeness only in Palestine, but inspirational to the Jewries of the Diaspora. Our Galuth religious schools have been given new life through the Zionist schools of Palestine. Men of Palestinian birth, such as Dr. Benderly in the United States or I. W. Slotki in England, have introduced into them the methods of teaching Hebrew as a living language developed by a Yellin in Jerusalem. The Zionists have brought to our shores the songs and the living spirit of our promised land, and have made our schools attractively Jewish and nationally inspiring. If Zionist work in Palestine had done nothing else than reinforce the failing religious teaching of the Diaspora and render it able permanently to influence the young and train an effectively Jewish generation, our debt to that work could never be overestimated.

JEWISH UNITY.

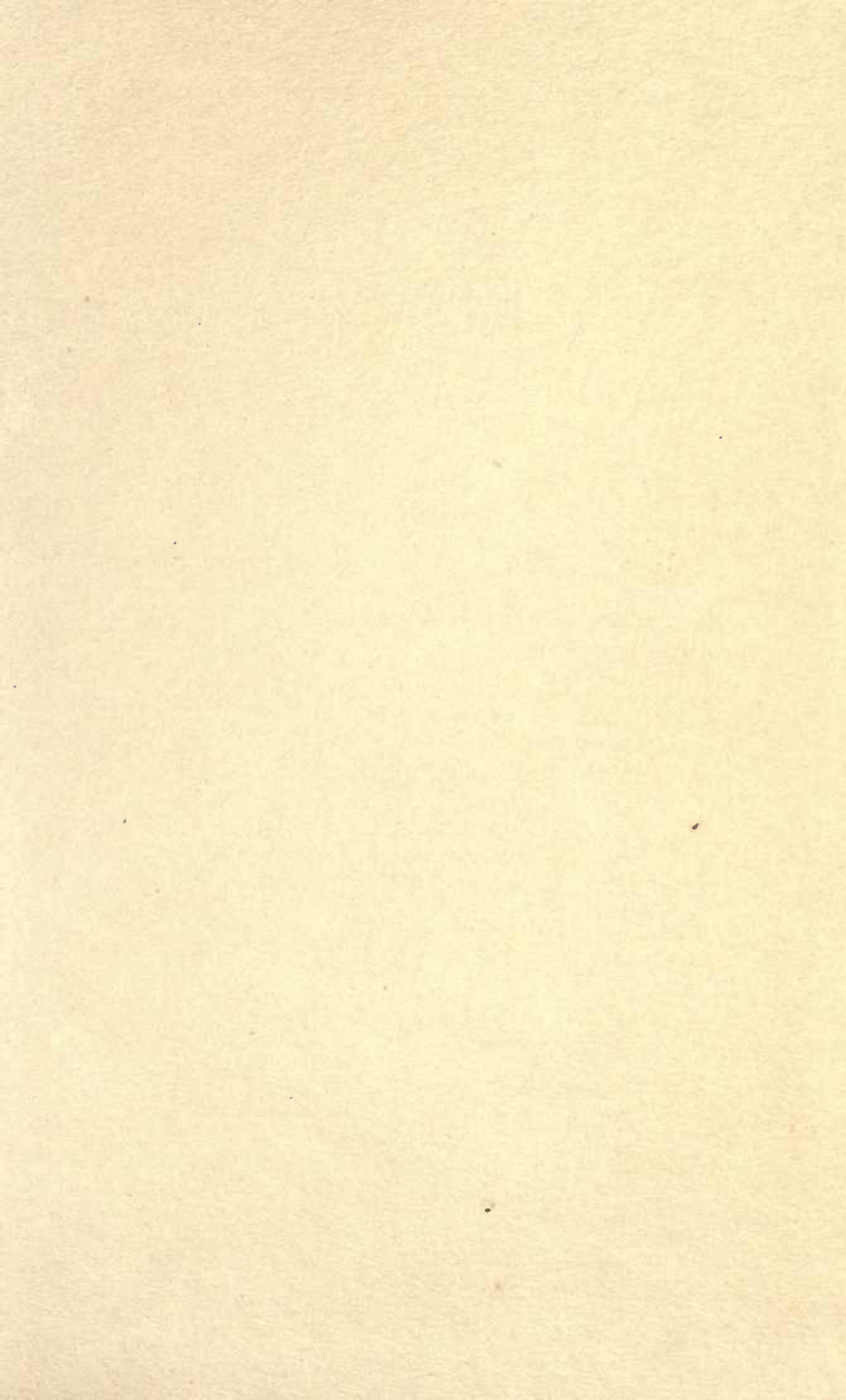
We must pass over many other phases of the regenerating influence of modern Zionist Palestine on our life in the exile. But there is one other influence which must receive brief mention. In the Diaspora, the Spanish Jew tends to look down upon the German Jew, and the German Jew upon the Russian Jew, thus weakening the sense of unity and brotherhood of our people. The Jew in America, France or Germany or similar lands who does not speak the language of the country without a foreign accent is regarded by his brother Jews of those lands as a foreigner. Even in pre-Zionistic Jerusalem, the Jews are divided up according to the lands of their nativity and their varying vernaculars. Alone in the Zionist colonies of Palestine are these disorganizing, local prejudices broken down. There one finds Jews from Persia and St. Louis, Jews from Turkestan and Poland, Jews from Yemen and from Berlin, in the *Jewish* melting pot, living together in brotherhood and unity, speaking the unifying Hebrew language and bound together on the common synthetic basis of Jewishness and Judaism.

We in the Diaspora are beginning to feel a sense of closer cohesion through the common interest in the Jew and his Jewish culture in the land of Israel. Unlike the work of associations such as the Alliance Israélite Universelle which appeals to the French Jew, or that of the Hilfsverein der Deutschen Juden which appeals to the Jews of Germany and which serves German interests, Zionist work in Palestine transcends all local patriotism and makes its universal appeal directly to the Jewish heart of the Jew everywhere. The problems of Palestine concern equally the Jew in South Africa, Belgium, Hong-Kong or Buenos Ayres. When before the war an effort was made to divert the migration of the Yemenite Jews into Palestine, and to provide them there with work and with homes, no Zionist stood aside on the ground of narrow, non-Jewish, local interests. This effort to settle the Yemenites in Palestine was epoch-making, not only in being the first organized attempt ever made, during all our hapless centuries of exile, consciously and with set

purpose to guide the steps of the wandering Jew homeward, but also in being the co-operative work of Jews of all lands. The magic of Palestine is wiping out lines of local prejudice, and is aligning all Jews for the common ideal. This reawakening of the sense of the universality and oneness of Jewry is being effected by Zionist work in Palestine.

Wheresoever we turn, we find that the work of the Zionists in Palestine is strengthening and enriching Jewish life in the exile. We in the Diaspora have had no national Jewish art; the Zionists in Palestine are developing one for us. We have had no national Jewish music; they are creating it for us. We have had no national Hebraic literature; they are producing it for us. We have had no living national language; they are reviving it for us. We have had no successful system of Jewish education for the young; they are building one for us. We have had no standard of what constitutes a completely Jewish life; they are creating this for us. We have had little sense of the solidarity and oneness of Israel. They are instilling into us this consciousness of Jewish brotherhood and unity.

These are some of the concrete gifts which Palestine brings to us. There are others, less tangible perhaps, but no less quickening. Zionist work in Palestine is teaching us no longer to weep for Zion, but to work for Zion. It is teaching us that the true conquest of a land by the Jew is not by spear and sword, but by ploughshare and pruning hook. The concrete achievements there attained and the translation of ideals into reality have been more eloquent in preachment to the assimilated Jew than all oratory of words. Enough if it has been shown that the tree of Jewish culture must be rooted in Jewish soil and its leaves bathed in Jewish atmosphere if it is to produce true Jewish fruit. The Zionists in Palestine are creating a Jewish spirit which is breathing upon the dry bones of Galuth Jewish life and making them live again. Verily the Zionist centres in Palestine are becoming what Achad Ha'am calls "a home of healing for our national spirit and culture, which will be a new spiritual bond between the scattered sections of the people, and which by its spiritual influence will stimulate them all to a national life."



UC SOUTHERN REGIONAL LIBRARY FACILITY



A 000 046 648 2

